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MVSEVM
BRITAN
NICVM

TO THE

Moſt Reverend Father in GOD,

JOHN,

By Divine Providence,

Lord Arch-Biſhop of YORK,

Primate of *England* and *Metropolitan*.

May it pleaſe your Grace;

THAT I preſume to prefix ſo great a Name to theſe Papers, is not that I imagine they bear any proportion to the *Honour*, but only *need* the *ſupport* of your Patronage; a Credit leſs than your *Grace's* would not be ſufficient to coun-

tenance and authorize *Moralitie* in a looſe and diſſolute World.

My Lord, I confeſs my ſelf *Principal* in this Preſumption upon your Goodneſs, but muſt, out of a little kind Revenge, bring in the Learned and Ingenious Undertakers, as *Acceſſaries*, for their ready and unanimous concurrence in the choice of your *Grace* for their Patron: And indeed, who better qualifi'd for the Protection of an incomparable Moraliſt, than ſo great a Divine? tho none more unfit to recommend him to it than my ſelf. Your Lordſhip's Character is too high, and your *taſte* too fine and diſtinguiſhing to reliſh an Addreſs from ſo mean a Pen; and I find the confidence of the Attempt obliges me to account for the Motives that induc'd me to it. The Relation I have to that fa-

famous *Cathedral*, which your *Grace* is pleas'd ſo frequently to fill with your excellent Preſence, and animate with your admirable Diſcourſes; as alſo that I had to your venerable *Predeceſſor*; and to that Learned and Worthy *Society* which enjoys the peculiar Honour of having my *Lord Arch-Biſhop* of *York* its *Viſiter*, firſt encourag'd, and will, I hope, in ſome meaſure, qualifie my boldneſs in the Dedication: Beſides, being conſcious no production of my own could ever deſerve to appear under your *Grace's* Name, I thought it more eligible to run the risk of Cenſure, than be found wanting even to a *borrow'd* opportunity of expreſſing that great Zeal and Veneration I have for your Lordſhip's Merits, by Inclination as well as Duty. And yet, for my own part, my Lord, I

who conceive my self, upon the above-mention'd Reasons, bound to devote my best, tho the meanest endeavours imaginable, to your *Grace*'s Honour and Service, should scarce have offer'd a Person in your Lordship's Station the easie products of a few vacant hours; did not the number and worth of the Gentlemen concern'd, enhance the value of the Present; had not the Argument an affinity with my Profession; and were there not Precedent both Ancient and Modern on my side. The Learn'd *Erasmus* has dedicated his Version of one single Chapter of our *Author*'s Morals to one of your *Grace*'s Predecessors; and another, the first in this Volume, to that great *Monarch*, K. *Henry* the Eight. And would not this bring me off, yet I perswade my self the *candour* of your *Grace*'s

Tem-

Temper, would prove a ſure Refuge at laſt, and eaſily pardon what the *ſeverity* of your *Judgment* could not approve. The Truth is, my Lord, I was indebted ſome publick Teſtimony of my Gratitude to your *Grace's* excellent *Predeceſſor*; but had not wherewith to diſcharge the Debt: This Summ was lent me, but too late; and then who had a better Title to it, and to whom could I with more honeſty pay it, than to him who ſucceeds him in his great Abilities, as well as in his See? And he (for I muſt endeavour to be juſt to a Memory ſo precious) came every way up to the Dignity of his Character; had a rare happineſs in ſeconding the Determinations of a clear and diſcerning Judgment, with an invincible Reſolution in the purſuit of them. He was moſt religiouſly

Pious towards his God, without leaning towards either the Foppe-ries of *Superſtition*, or the Rants of *Enthuſiaſm*; zealous for the Church without Bigottry in his Head, or Intereſt in his Heart; obſtinately Loyal to his Sovereign, out of Conſcience; Learned, without Pomp and Noiſe; of an eaſy, yet awful kindneſs to his Depen-dants, and of a wonderful af-fability to all Men: In ſhort, one to be equal'd by few, out-done perhaps by none but his Succeſ-ſor.

As to the Author himſelf, my Lord, your *Grace* has not only ſhown your ſelf an accurate Judg of his great Worth in his own Native Language, by the great eſteem you have always had for him, but has farther ſet an additional value upon him, in making many of the noble

Pre-

Precepts he delivers, ſpeak *Engliſh* long ago through the whole courſe of your Life; and in relation to any farther Verſion of him, I think I need only ſay, 'tis pity ſuch equally bright and ſolid Notions ſhould be confin'd to a very few Readers of the Original, and perhaps fewer Judges of his Senſe: Lie buried either under the rubbiſh of his own *Greek*, or the unfaſhionable and unintelligible *Engliſh* of an antiquated Tranſlator. If it need any farther vindication, I am ſenſible 'tis either to thoſe, who would ingroſs all good ſenſe to themſelves, or who are too lazie or too weak for the performance, whom I am not bound to ſatisfie. If any thing prove but happy enough to recommend the deſign to your *Grace*, 'twill be ſufficient to gain it the approbation

of

of all underſtanding Men; and for others, their diſlike will be really a kindneſs. Your Lordſhip's good Opinion will make a Tranſlation *authentick*: But, my Lord, it is not only the knowing, but the good Man, the tried *Royaliſt*, and the excellent *Biſhop*, that render you admirable. Your vaſt and active Genius qualifi'd you for Government, and your Learning and Piety, ſtriking upon the diſcerning Goodneſs of your *Royal Patron*, determin'd it to the Church: A Prince, who as in all things elſe, ſo in this particularly, makes good his Claim to that Illuſtrious Title of *Defender of the Faith*; that he fills up the moſt eminent Stations in the Church with ſuch vigorous and able Aſſertors of it as your *Grace*. And indeed, who better deſerv'd to be intruſted with the Spiritual

Sword

Sword now, than he who once ſo bravely wielded the Temporal in its defence? And yet, my Lord, the *Arch-Biſhop* ſeems to be the leaſt part of your Character. Now that you are arriv'd at almoſt the higheſt Pinacle of the Temple; you grow greater in the good Opinion of all Men, by a generous Contempt of the Vanities of Greatneſs under your view, and riſe by your Condeſcenſions. For you have not unlearn'd the Offices of an Inferiour Order, from your advancement to a Superiour. The great and ancient City of *York* is not more the Center of your Government, than your *Cure* the ſubject of your Paſtoral and Miniſterial Care. And to fill up all the momentous Duties of your Sacred Function, and render you truly

Pri-

Primitive, You second the unparallel'd Eloquence of your *Tongue* with that of your *Life*: whilst the one *teaches* your Auditors their *Duty*, the other *encourages* their *Practise*; by that you most clearly *instruct*, by this you most effectually *apply*; and yet this, and much more than this, is but the first Fruits, the earnest of a few Months enjoyment of your Dignity. Your Lordship must (may I with all humility use the liberty of the expression) give me leave to promise the World mighty things from a concurrence of such great and noble Qualifications. My Lord, I pretend not to Panegyrick in what I say; am not fond of lighting a Taper to the Sun. All persons, who have any merit of their own, must acknowledg your *Graces*: your Actions are your true

Elo-

Elogies; and he muſt have your own *Tongue* or *Pen*, and have the Honour *perſonally* to know you, who would rightly praiſe you. I cannot Flatter, and beſides your *Grace* is above it. *Plutarch's* Eſſay upon the Subject, is enough to make a Man abominate that ſordid and unmanly Artifice; and your Lordſhip's Sagacity would eaſily diſcover me without the help of his Directions. But, my Lord, your minutes are too precious that I ſhould any farther rob your *Grace*, or your *Province*, of them; and my deep Senſe, and juſt value of your *Grace's* merits naturally conclude in wiſhes for a long and happy continuance of their Influence amongſt us. That therefore your *Grace* may live an aged Patron and Promoter of Learning and Induſtry; example of

Piety

Piety and Religion, Support and Ornament to the best of Churches, and the Spirit and Genius of your own Province in particular, is the passionate and dis-interess'd wish of,

My Lord,

Your Graces most Obedient,

and most Devoted Servant;

GEO. TULLIE.

How to know a

FLATTERER

FROM A

FRIEND:

English'd by Mr. *TULLIE* of *Queen's-College.*

Antiochus Philopappus.

PLATO is of opinion, that 'tis very pardonable in a Man to acknowledg that he has an extraordinary Passion for himself, and yet the Humor is attended with this ill Consequent, besides several others, that it renders us incapable of making a right judgment of our selves; for our Affections usu-

ally blind our discerning Faculties, unless we have learn'd to raise them above the sordid Level of things congenial and familiar to us, to those which are truly noble and excellent in themselves. And hence it is that we are so frequently exposed to the attempts of a Parasite, under the disguise and vizard of a Friend: for Self-love, that grand Flatterer within, willingly entertains another from without, who will but sooth up and second the Man in the good Opinions he has conceiv'd of himself. For he who deservedly lies under the Character of One that loves to be flatter'd, is doubtless sufficiently fond of himself; and through abundance of complaisance to his own Person, not only wishes, but thinks himself Master of all those Perfections which may recommend him to others. And tho indeed it be laudable enough to covet such Accomplishments, yet is it altogether unsafe for any Man to fancy them inherent in him.

Now if Truth be a Ray of the Divinity, as *Plato* says it is, and the Source of all the Good that derives upon either Gods or Men, then certainly the Flatterer must be look'd upon as a publick Enemy to all the Gods, and especially to *Apollo*; for he always acts counter to that celebrated Oracle of his, [*Know your self*]; endeavouring to make every Man his own Cheat, by keeping him ignorant of the good and ill Qualities that are in him; where-

whereupon the Good never arrive at perfection, and the Ill grow incorrigible.

Did Flattery indeed, as moſt other Misfortunes do, generally or altogether, wait on the debauch'd and ignoble part of Mankind, the Miſchief were of leſs conſequence, and might admit of an eaſier prevention: But, as Worms breed moſt in ſweet and tender Woods; ſo uſually the moſt obliging, the moſt brave and generous Tempers readilieſt receive, and longeſt entertain the flattering Inſect, that hangs and grows upon them. And ſince, to uſe *Simonides*'s Expreſſion, it is not for Perſons of a narrow Fortune, but for Gentlemen of Eſtates, to keep a good Stable of Horſes; ſo never ſaw we Flattery the Attendant of the poor, the inglorious, and inconſiderable Plebeian, but of the Grandees of the World, the Diſtemper and Bane of great Families and Affairs, the Plague in Kings Chambers, and the Ruin of their Kingdoms: Therefore it is a Buſineſs of no ſmall importance, and which requires no ordinary circumſpection, ſo to be able to know a Flatterer in every ſhape he aſſumes, that the counterfeit Reſemblance ſometime or other bring not *true Friendſhip* it ſelf into ſuſpicion and diſrepute. For Paraſites, like Lice, which deſert a dying Man, whoſe pall'd and vapid Blood can feed them no longer, never intermix in dry and inſipid Buſineſs, where there's nothing to be got; but prey upon a nobler Quarrie, the Miniſters of

State, and Potentates of the Earth, and afterwards lowſily ſhirk off, if the greatneſs of their Fortune chance to leave them. But it will not be Wiſdom in us to ſtay till ſuch fatal Junctures, and then try the Experiment, which will not only be uſeleſs, but dangerous and hurtful; for 'tis a deplorable thing for a Man to find himſelf then deſtitute of Friends, when he moſt wants them, and has not an opportunity neither of exchanging his falſe, his faithleſs, for a faſt and honeſt Friend. And therefore we ſhould rather try our Friend, as we do our Money, whether or no he be paſſable and current, before we need him. For 'tis not enough to diſcover the Cheat to our Coſt, but we muſt ſo underſtand the Flatterer, that he put no Cheat upon us; otherwiſe we ſhould act like thoſe who muſt needs take Poyſon to know its ſtrength, and fooliſhly hazard their Life to inform their Judgment. And as we cannot approve of this careleſs, ſo neither of that too ſcrupulous Humour of thoſe, who taking the meaſures of true Friendſhip only from the bare honeſty and uſefulneſs of the Man, immediatly ſuſpect a pleaſant and eaſy Converſation for a Cheat. For a Friend is not a dull, taſteleſs thing, nor does the *Decorum* of Friendſhip conſiſt in ſowrneſs and auſterity of Temper, but its very Port and Gravity is ſoft and amiable,

Where

Where Love and all the Graces do reſide.

For 'tis not only a comfort to the Afflicted,

T' enjoy the Courteſy of his kindeſt Friend,

as *Euripides* ſpeaks; but Friendſhip extends it ſelf to both Fortunes, as well brightens and adorns Proſperity, as allays the Sorrows that attend Adverſity. And as *Ennius* uſed to ſay, *That Fire makes the beſt Sauce*; ſo Friendſhip, wherewith God has ſeaſoned the Circumſtances of our Mortality, gives a reliſh to every Condition, renders them all eaſy, ſweet, and agreeable enough. And indeed, did not the Laws of Friendſhip admit of a little pleaſantry and good humour, why ſhould the Paraſite inſinuate himſelf under that diſguiſe? And yet he, as counterfeit Gold imitates the brightneſs and luſtre of the true, always puts on the eaſineſs and freedom of a Friend, is always pleaſant and obliging, and ready to comply with the humour of his Company. And therefore 'tis no way reaſonable neither, to look upon every juſt Character that's given us as a piece of Flattery; for certainly a due and ſeaſonable Coumendation is as much the Duty of one Friend to another, as a pertinent and ſerious Reprehenſion; nay indeed a ſowr querulous Temper is perfectly repugnant to the Laws of Friendſhip and Converſation: whereas a Man

takes a Chiding patiently from a Friend, who is as ready to praiſe his Vertues, as to animadvert upon his Vices, willingly perſuading himſelf that meer Neceſſity obliged him to reprimand, whom Kindneſs had firſt moved to commend him. Why then, may ſome ſay, 'tis infinitely difficult at this rate to diſtinguiſh a Flatterer from a Friend, ſince there's no apparent difference, either betwixt the Satisfaction they create, or the Praiſes they beſtow. Nay, 'tis obſervable, that a Paraſite is frequently more obſequious and obliging than a Friend himſelf.

Well, the way then to diſcover the diſparity? Why, I'll tell you; If you would learn the Character of a true ſubtil Flatterer, who nicks his Point *ſecundum artem*, you muſt not, with the Vulgar, miſtake thoſe ſordid Smell-Feaſts, and poor Trencher-ſlaves, for your Men, *who begin to prate as ſoon as they have waſh'd their hands in order to Dinner*, as one ſays of them; and ere they are well warm'd with a good Cut of the firſt Diſh, and a Glaſs of Wine, betray the narrow Soul that acts them, by the nauſeous and fulſom Buffoonry they vent at Table. For ſure there needed no great ſagacity to detect the Flattery of *Melanthius*, *Alexander Pheraeus*'s Paraſite, who being asked how his Maſter was murder'd? made anſwer, That he was run through his Body into the Side. Nor muſt we, again, confine our Notions of Flat-

Flatterers, to those ſharping Fellows who ply about rich Mens Tables, whom neither Fire, nor Sword, nor Porter, can keep from Supper; nor yet to ſuch as were thoſe Female Paraſites of *Cyprus*, who going into *Syria*, were nick-nam'd *Stepſ*, becauſe they cringed ſo to the great Ladies of that Country, that they mounted their Chariots on their Backs.

Well, but after all, Who is this Flatterer then, whom we ought ſo induſtriouſly to avoid?

I anſwer; He who neither profeſſes, nor ſeems to flatter; who never haunts your Kitchin, is never obſerv'd to watch the Dial, that he may nick your Supper-time; who won't drink to exceſs, but will keep his Brains about him; who is prying and inquiſitive, would mix in your Buſineſs, and wind himſelf into your Secrets: In ſhort, he who acts the Friend, not with the air of a Comædian or a Satyriſt, but with the port and gravity of a Tragedian: For, as *Plato* ſays, *'Tis the height of Injuſtice to appear Juſt, and be really a Knave.* So are we to look upon thoſe Flatterers as moſt dangerous, who walk not bare-faced, but in diſguiſe; who make no ſport, but mind their buſineſs: for theſe often perſonate the true and ſincere Friend ſo exactly, that 'tis enough to make him fall under the like ſuſpicion of a Cheat, unleſs we be extremely curious in remarking the difference betwixt them. It's ſtoried of

Grobias, (one of the *Perſian* Nobility, who join'd with *Darius* againſt the *Magi*) that being in purſuit of one of them, he accidentally ſtept into a little obſcure Houſe where he abſconded, and there fell upon him; during the Scuffle *Darius* came in, and drew upon the Enemy, but durſt not puſh at him, leſt perhaps he might wound his Confederate *Gobrias* with the Thruſt; whereupon *Gobrias* bad him, rather than fail, run both through together. But ſince we can by no means admit of that vulgar Saying, *Let my Friend periſh, ſo my Enemy periſh with him*; but had rather ſtill endeavour at the diſcovery of a Paraſite from a Friend, notwithſtanding the nearneſs of the reſemblance, we ought to uſe our utmoſt care, leſt at any time we indifferently reject the Good with the Bad, or unadviſedly retain the Bad with the Good, the Friend and Flatterer together. For as thoſe wild Grains which uſually grow up with Wheat, and are of the ſame figure and bigneſs with it, are not eaſily winnowed from it; for they either cannot paſs through the holes of the Sieve, if narrow, or paſs together with the Wheat, if larger: So is it infinitely difficult to diſtinguiſh Flattery from Friendſhip, becauſe the one ſo exquiſitely mixes with all the Paſſions, Humours, Intereſts, and Inclinations of the others.

Now

Now becauſe the Enjoiment of a Friend is attended with the greateſt ſatisfaction incident to Humanity, therefore the Flatterer always endeavours to render his Converſation highly pleaſant and agreeable.

Wherein a Flatterer counterfeiteth a Friend.

1. In an agreeable Converſation.

Again; Becauſe all Acts of Kindneſs and mutual Beneficence are the conſtant Attendants upon true Friendſhip, (on which account we uſually ſay, *A Friend is more neceſſary than Fire or Water*) therefore the Flatterer is ready upon every occaſion to obtrude his Service upon you, and will with an indefatigable Buſtle and Zeal ſeek to oblige you, if he can.

2. In the performance of good Offices.

In the next place, the Paraſite obſerving that all true Friendſhip takes its Origine from a concurrence of like Humors and Inclinations, and that the ſame Paſſions, the ſame Averſations and Deſires are the firſt Cement of a true and laſting Friendſhip; he turns immediatly all *firſt* Matter, capable of every *Form*, like Soft-Wax, pliant and yielding to any Impreſſion, that the Perſon on whom he deſigns ſhall think fit to ſtamp upon him; and, in fine, ſo neatly reſembles the Original, that one would ſwear,

3. In the likeneſs of his Humours and Inclinations, the origine of Friendſhip.

Sure thou the very Achilles *art, and not his Son.*

But the moſt exquiſite Fineneſs of a Flatterer conſiſts in his imitation of that Freedom of Diſcourſe, which Friends par-

4. In reprehending his Friend.

particularly uſe in mutually reprehending each other.

For finding that Men uſually take it for what it really is, the natural Language of Friendſhip, as peculiar to it as certain Notes or Voices are to certain Animals; and that, on the contrary, a ſhie and ſheepiſh Reſerv'dneſs looks both rude and unfriendly, he lets not even this proper Character of a Friend eſcape his Imitation. But as skilful Cooks uſe to correct luſhious Meats with ſharp and poinant Sawce, that they may not be ſo apt to overcharge the Stomach; ſo he ſeaſons his Flattery now and then with a little Smartneſs and Severity, leſt the Fulſomneſs of repeated Diſſimulation ſhould pall and cloy the Company. And yet his Reprehenſions always carry ſomething in them, that looks not true and genuine; he ſeems to do't but with a kind of a ſneering and grinning Countenance at the beſt; and tho his Reproofs may poſſibly tickle the Ear, yet they never ſtrike affectually upon the Heart. On theſe accounts then 'tis as difficult to diſcern a Flatterer from a Friend, as to know thoſe Animals again, which always wear the Livery of the laſt Thing they touch upon. And therefore ſince he puts ſo eaſily upon us under the diſguiſe and appearance of a Friend, it will be our buſineſs at preſent to unmask the Hypocrite, and ſhew him in other Mens Shapes and Colours, as *Plato* ſpeaks, ſince

ſince he has none properly his own.

Well then, let us enquire regularly into this Affair.

We have already aſſerted, That Friendſhip generally takes its riſe from a Conformity of Tempers and Diſpoſitions, whereby different Perſons come to have the ſame taſte of the like Humors, Cuſtoms, Studies, Exerciſes and Employs, as theſe following Verſes import:

Concerning the Flatterer's counterfeiting the Humours and Inclinations of the Perſon whom he flatters.

Old Men with Old, and Boys with Boys agree;
And Womens Clack with Womens Company.
Men that are crazy, full of Sores and Pain,
Love to diſeaſed Perſons to complain.
And they who labour under adverſe Fate,
Tell their ſad Stories to th' Unfortunate.

The Flatterer then obſerving how congenial it is to our Natures, to delight in the converſation of thoſe who are, as it were, the Counter-part of our ſelves, makes his firſt approaches to our Affections at this Avenue, where he gradually advances, (like one making towards a wild Beaſt in a Paſture, with a deſign to tame and bring it to hand) by accommodating himſelf to the ſame Studies, Buſineſs, and *Colour* of Life with the Perſon upon whom he deſigns, till at laſt he gives him an opportunity to catch him, and becomes tractable by the Man who ſtrokes him. All this while the Flatterer falls foul upon thoſe

those Courſes of Life, Perſons, and Things he perceives his Cully to diſprove, and then again as extravagantly commends thoſe he is pleaſed to honour with his approbation; ſtill perſuading the Fop, that his choice and diſlike are not the reſults of Paſſion, but of a ſolid and diſcerning Judgment.

How to diſcover him therein.

Well then, by what Signs or Tokens ſhall we be able to know this counterfeit Copy of our ſelves, from that which is true and genuine?

In the Firſt place, We muſt accurately remark upon the whole tenor of his Life and Converſation, whether or no the Reſemblance he pretends to the Original be of any continuance, natural and eaſy, and all of a piece, whether he ſquare his Actions according to any one ſteady and uniform Model, as becomes an ingenuous Lover of Converſation and Friendſhip, which is all of one Thread, and ſtill like it ſelf; for this is a true Friend indeed. But the Flatterer, who has no Principles in him, and leads not a Life properly his own, but forms and moulds it according to the various Humours and Caprices of thoſe he deſigns to bubble, is never one and the ſame Man, but a meer *Dapple* or *Trimmer*, who changes Shapes with his Company, like Water that always turns and winds it ſelf into the figure of the Chanel through which it flows. Apes, it ſeems, are uſually caught by their antick Mimickry of the

Motions and Geſticulations of Men; and yet the Men themſelves are trapann'd by the ſame Craft of Imitation in a Flatterer, who adapts himſelf to their ſeveral humors, Fencing and Wreſtling with one, Singing and Dancing with another, *&c.* If he's in chaſe of a Spark that delights in a Pack of Dogs, he follows him at the heels, hollowing almoſt as loud as *Hippolitus* in the Tragedy *Phædra*;

O what a pleaſure 'tis, ye Gods, to winde
The ſhrill-mouth'd Horn, and chaſe the dapled Hind!

And yet the Hunter himſelf is the Game he deſigns for the Toils. If he be in purſuit of ſome Bookiſh Young Gentleman, then he's always a poring, nouriſhes his reverend Beard down to his heels, wears a tatter'd Cloak, affects the careleſs Indifferency of a Philoſopher, and can now diſcourſe of nothing under *Plato*'s Triangles and Rectangles. If he chance to fall into the acquaintance of a drunken, idle Debauchee, who has got an Eſtate,

Then ſlie Ulyſſes *throws away his Rags,*

Puts off his long Robe, mows down his fruitleſs crop of Beard, drinks briskly, laughs modiſhly on the Walks, and drolls handſomly upon the Philoſophical Fops of the Town. And thus, they ſay, it happen'd

pened at *Syracuſe*; for when *Plato* firſt arrived there, and *Dionyſius* was wonderfully hot upon the ſtudy of Philoſophy, all the Area's in the King's Palace were full of nothing but Duſt and Sand, by reaſon of the great concourſe of Geometricians who came to draw their Figures, and demonſtrate there: But no ſooner was *Plato* in diſgrace at Court, and *Dionyſius* finally fall'n from Philoſophy to Wine and Women, Trifles and Intemperance, than Learning fell into a general Diſrepute, and the whole Body of the People, as if bewitched by ſome *Circe* or other, became univerſally ſtupid, idle, and infatuated. Beſides this, I appeal to the Practices of Men notorious for Flattery and Popularity to back my Obſervation; witneſs he who topp'd them all, *Alcibiades*, who, when he dwelt at *Athens*, was as arch and witty as any Athenian of them all, kept his Stable of Horſes, play'd the Good-fellow, and was univerſally obliging; and yet the ſame Man at *Sparta* ſhaved cloſe to the Skin, wore his Cloak, never bath'd but in cold Water. When he ſojourned in *Thrace*, he drunk and fought like a *Thracian*; and again, in *Tiſſaphernes* his Company in *Aſia*, he acted the part of a ſoft, arrogant, and voluptuous Aſiatick. And thus by an eaſy Compliance with the Humours and Cuſtoms of the People amongſt whom he converſed, he made himſelf Maſter of their Affections and Intereſts. So

did

did not the brave *Epaminondas*, nor *Agesilaus*, who tho they had to do with great variety of Men, and Manners, and Cities of vastly different Polities, yet were they still the same Men, and every where, through the whole Circle of their Conversation, maintain'd a Port and Character worthy of themselves. And so was *Plato* the same Man at *Syracuse* that he was in the Academy; the same in *Dionysius* his Court that he was in *Dion*'s.

But he who will take the pains to act the Dissembler himself, by interchangeably decrying and extolling the same Things, Discourses, Ways of Living, &c. will easily perceive that the Opinions of a Flatterer are as mutable and inconstant as the colours of a *Pourcuttle*, that he is never consonant to himself, nor properly his own man; that all his Passions, his Love and Hatred, his Joy and Sorrow, are borrowed and counterfeit; and that, in a word, like a Looking-Glass, he only receives and represents the several Faces or Images of other Mens Affections and Humours. Do but discommend one of your Acquaintance a little in his company, and hee'l tell you 'tis a wonder you never found him out all this while, for his part he never fancied him in his life. Change but your stile and commend him, he presently swears you oblige him in it, gives you a thousand thanks for the Gentleman's sake, and believes your Character of him

to

to be but juſt. Tell him you have thoughts of altering your courſe of Life; as for inſtance, to retire from all Publick Imploys to Privacy and Eaſe; he immediately wiſhes that he had retreated long ago from the Hurry and Drudgery of Buſineſs, and the *Odium* that attends it. Seem but again inclinable to an Active Life: Why now, ſays he, you ſpeak like your Self; Leiſure and Eaſe are ſweet, 'tis true, but withal mean and inglorious. When you have thus trapann'd him, 'twould be proper to caſhier him with ſome ſuch reply as this:

How now my Friend, What, quite another Man?

I abhor a Fellow who ſervilely complies with whatſoever I propoſe, and keeps pace with me in all my Motions (my Shadow can do that better than your ſelf) but my Friend muſt deal plainly and impartially, and aſſiſt me faithfully with his Judgment.

And thus you ſee one way of diſcerning a Flatterer from a Friend.

Another Difference obſerveable betwixt them in the Reſemblance they bear to each other is, that a true Friend will not raſhly commend nor imitate every thing, but only what really deſerves it; for he, as *Sophocles* ſays,

Hates

Hates in his Friend the Vice, but loves the Man,

and will ſcorn to bear a part with him in any baſe and diſhonourable Actions, unleſs, as People ſometimes catch Blear-eyes, he may chance inſenſibly to contract ſome ill Habit or other by the very Contagion of Familiarity and Converſation. Thus they ſay *Plato*'s Acquaintance learn'd the ſhrug of his Shoulders, *Ariſtotle*'s his ſtammering, and *Alexander*'s the inclination of his Neck, and the roughneſs of his Voice. For ſome Perſons, ere they are aware, get a touch of the Humours and Infirmities of thoſe with whom they converſe. But now as a true Friend endeavours only to copy the faireſt Originals; ſo, on the contrary, the Flatterer, like the *Chamelion*, which puts on all Colours but the *Innocent* White, being unable to reach thoſe ſtrokes of Vertue which are worth his Imitation, takes care however that no Failure or Imperfection eſcape him. As unskilful Painters when they can't hit the Features and Air of a Face, content themſelves with the faint Reſemblance in a Wrinkle, a Wart, or a Scar; ſo he takes up with his Friend's Intemperance, Superſtition, Cholerickneſs, Severity to his Servants, Diſtruſt of his Relations and Domeſticks, or the like. For, beſides that a natural Propenſity to Evil inclines him always to

follow the worſt Examples, he imagines his aſſuming other Mens Vices will beſt ſecure him from the Suſpition of being diſaffected towards them, for their Fidelity is often ſuſpected who ſeem diſſatisfied with Faults, and wiſh a Reformation; which very thing loſt *Dion* in the good Opinion of *Dionyſius*, *Samius* in *Philip's*, *Cleomenes* in *Ptolemy's*, and at laſt proved the occaſion of their ruine: And therefore the Flatterer pretends not only to the good Humour of a Companion, but to the Faithfulneſs of a Friend too, and would be thought to have ſo great a Reſpect for you, that he cannot be diſguſted at the very worſt of your Actions, as being indeed of the ſame Make and Conſtitution with your ſelf. Hence you ſhall have him pretend a ſhare in the moſt common Caſualties that befal another; nay, in Complaiſance, feign even Diſeaſes themſelves: in Company of thoſe who are thick of Hearing, he's preſently half deaf; and with the dim-ſighted, can ſee no more than they do. So the Paraſites about *Dionyſius* at an Entertainment, to humour his Blindneſs, ſtumbled one upon another, and juſtled the Diſhes off his Table.

But there are others who refine upon the former, by a pretended fellow-ſuffering in the more private Concernments of Life, whereby they wriggle themſelves deeper into the Affections of thoſe they flatter: as

as, if they find a Man unhappily married, or diſtruſtful of his Children, or Domeſticks, they ſpare not their own Family, but immediately entertain you with ſome lamentable Story of the hard Fortune they have met with in their Children, their Wife, their Servants, or Relations: For by the Parallel Circumſtances they pretend to, they ſeem more paſſionately concern'd for the Misfortunes of their Friends; who, as if they had already received ſome pawn and aſſurance of their Fidelity, blab forth thoſe ſecrets which they cannot afterwards handſomly retract, and dare not betray the leaſt diſtruſt of their new Confident for the future. I my ſelf knew a Man, who turn'd his Wife out of Doors, becauſe a Gentleman of his Acquaintance divorc'd his, tho the Lady who was firſt diſcarded, ſmelt the Intrigue afterwards by the Meſſages the other's Husband ſent, and the private Viſits he was obſerved to make her: So little did he underſtand the Flatterer, who took theſe following Verſes for the Deſcription of a Crab rather than his.

The ſhapeleſs Thing's all over Paunch and Gut:
Who can the Monſter's mighty Hunger glut?
It crawls on Teeth, and with a watchful Eye,
Does into every ſecret Corner pry.

For this is the true Portraiture of thoſe Sharpers, who, as *Eupolis* ſpeaks, ſpunge upon their Acquaintance for a Dinner. But we will reſerve theſe Remarks for a more proper place.

In the mean time I muſt not omit the other Artifice obſervable in his Imitation; which is this:

That if at any time he counterfeit the good qualities of his Friend, he immediatly yeelds him the Preheminence: whereas there is no competition, no emulation, or envy amongſt true Friends, but whether they are equally accompliſh'd or no, they bear the ſame even unconcern'd temper of Mind towards each other. But the Flatterer, remembring that he is but to act another's part, pretends only to ſuch Strokes as fall ſhort of the Original, and is willing to confeſs himſelf out-done in any thing but his Vices, wherein alone he claims the Precedency to himſelf; as if the Man he is to wheedle be difficult and moroſe, he's quite over-run with Choler; if ſomething ſuperſtitious, he's a perfect *Enthuſiaſt*; if a little in love, for his part he's moſt deſperately ſmitten: I laugh'd heartily at ſuch a Paſſage, ſays one; But I had like to have died with Laughter, ſays the other. But now in ſpeaking of any laudable Qualities, he inverts his Stile; as, I can run faſt enough, ſays he, but you perfectly fly. I can ſit an Horſe tolerably well, but alas! What's that

that to this *Hippocentaure* for good Horſemanſhip? I have a tolerable good *Genius* for Poetry, and am none of the worſt Verſifiers of the Age;

But Thunder is the Language of you Gods, not mine.

And thus at the ſame time he obliges his Friend both in approving of his Abilities, by his owning of them, and in confeſſing him incomparable in his way by his coming ſhort of his Example. Theſe then are the diſtinguiſhing Characters of a *Friend* and *Flatterer*, as far as concerns the counterfeit Reſemblance betwixt them.

How to diſcriminate them in the Pleaſure they create.

But becauſe, as we have before obſerv'd, 'tis common to them both to pleaſe, (for a good Man is no leſs taken with the Company of his Friends, than an ill one is with a Flatterer's) let us diſcriminate them here too. And the way will be to have an Eye to the end to which they direct the Satisfaction they create, which may be thus illuſtrated. Your perfumed Oils have a fine odoriferous Scent, and ſo, it may be, have ſome Medicines too: but with this difference, that the former are prepared barely for the gratification of the Senſe, whilſt the other, beſides their Odour, purge, heal, fatten, *&c.* Again, The Colours us'd by Painters are certainly very florid, and the Mixture agreeable; and yet ſo 'tis in ſome Medicinal Compoſitions

ſitions too. Wherein then lies the difference? Why, in the End or Uſe for which they are deſigned: the one purely for Pleaſure, the other for Profit. In like manner the Civilities of one Friend to another, beſides the main Point of their Honeſty, and mutual Advantage, are always attended with an over-plus of Delight and Satisfaction. Nay, they can now and then indulge themſelves the Liberty of an innocent Diverſion, a Collation, or a Glaſs of Wine; and believe me, can be as chearful and jocund as the beſt; all which they uſe only as Sauce, to give a Reliſh to the more ſerious and weighty Concernments of Life; to which purpoſe was that of the Poet:

With pleaſing Chat they did delight each other.

As likewiſe this too:

Nothing could part our Pleaſure, or our Love.

But the whole Buſineſs and Deſign of a Flatterer, is continually to entertain the Company with ſome Paſtime or other, a little Jeſt, a Story well told, or a Comical Action; and in a word, he thinks he can never over-act the diverting part of Converſation. Whereas the true Friend, propoſing no other End to himſelf, than the

the bare diſcharge of his Duty, is ſometimes pleaſant, and as often, it may be, diſagreeable, neither ſollicitouſly coveting the one, nor induſtriouſly avoiding the other, if he judg it the more ſeaſonable and expedient. For as a Phyſician, if need require, will throw in a little Saffron or Spikenard to qualify his Patient's Doſe, and will now and then bathe him, and feed him up curiouſly; and yet again another time will preſcribe him *Caſtor*, or

> Poley, *which the ſtrongeſt Scent doth yield,*
> *Of all the Phyſick-Plants which cloath the Field.*

Or perhaps will oblige him to drink an Infuſion of Hellebore, neither propoſing the deliciouſneſs of the one, nor the nauſeouſneſs of the other, as his ſcope and deſign, but only conducting him by theſe different Methods, to one and the ſame End, the Recovery of his Health. In like manner the real Friend ſometimes leads his Man gently on to Vertue by kindneſs, by pleaſing and extolling him; as he in *Homer*,

> *Dear* Teucer, *thou who art in high Command,*
> *Thus draw the Bow with thy unerring Hand.*

And another, ſpeaking of *Ulyſſes*;

Shall not Ulyſſes *in my memory ſhine?*
Whoſe Vertues are ſo God-like and Divine?

And again, when he ſees Correction requiſite, will check him ſeverely; as,

Come, Menelaus, *what d'you expect to gain,*
By being an high-born Fool, and nobly vain?

And perhaps is forc'd another time to ſecond his Words with Actions: As *Menedemus* reclaim'd his Friend *Aſclepiades*'s Son, a diſſolute and debauch'd young Gentleman, by ſhutting his Doors upon him, and not vouchſafing to ſpeak to him. And *Arceſilaus* forbad *Battus* his School, for having abuſed *Cleanthes* in a Comedy of his; but after he had made ſatisfaction, and an acknowledgment of his Fault, took him into favour again. For we ought to grieve and afflict our Friend, with deſign meerly of ſerving him, not of making a Rupture betwixt us; and muſt apply our Reprehenſions, only as pungent and acute Medicines, with no other intent than the Recovery of the Patient. And therefore a Friend, like a skilful Muſician, who, to tune his Inſtrument, winds up one String, and lets down another, grants ſome things, and refuſes others, according as their Honeſty or Uſefulneſs prompt him; whereby he often pleaſes, but is ſure always to profit: Whereas the Paraſite, who

who is continually upon the ſame humoring String, knows not how to let fall a croſs Word, or commit a diſobliging Action, but ſervilely complies with all your deſires, and is always in the tune you ask for. And therefore as *Xenophon* reports of *Ageſilaus*, that he took ſome delight in being prais'd by thoſe who would upon occaſion diſpraiſe him too: So ought we to judg, that he only rejoices and pleaſes us really as a Friend, who will, when Need requires, thwart and contradict us; muſt ſuſpect their Converſation, who aim at nothing but our gratification, without the leaſt intermixture of Reprehenſion; and indeed ought to have that Repartee of a Lacedemonian ready upon ſuch occaſions, who hearing King *Charillus* highly extoll'd for an excellent Perſon, asked, *How he could be ſo good a Man, who was never ſevere to an ill one?* They tell us, that Gad-flies creep into the Ears of Bulls, and Tiques into thoſe of Dogs: but I am ſure the Paraſite lays ſo cloſe Siege, and ſticks ſo faſt to the Ears of the Ambitious, with the repeated Praiſes of their Worth, that 'tis no eaſy matter to ſhake him off again. And therefore it highly concerns them to have their Apprehenſions awake, and upon the guard, critically to remark, whether the high Characters ſuch Men laviſh out, are intended for the *Perſon* or the *Thing* they would be thought to commend. And we may indeed ſuppoſe them

more

more peculiarly deſign'd for the Things themſelves, if they beſtow them on Perſons abſent rather than preſent; if they covet and aſpire after the ſame Qualities themſelves, which they magnify in others; if they admire the ſame Perfections in the reſt of Mankind, as well as in us; and are never found to faulter and bely, either in Word or Action, the Sentiments they have owned. And, what is the ſureſt *Criterion* in this Caſe, we are to examine, whether or no we are not really troubled at, or aſhamed of the commiſſion of thoſe very Things for which they applaud us, and could not wiſh that we had ſaid or acted the quite contrary: for our own Conſciences, which are above the reach of Paſſion, and will not be put upon by all the ſly Artifices of Flattery, will witneſs againſt us, and ſpurn at an undeſerv'd Commendation. But I know not how it comes to paſs, that ſeveral Perſons had rather be pitied than comforted in Adverſity; and when they have committed a Fault, look upon thoſe as Enemies and Informers, who endeavour to chide and lecture them into a ſenſe of their Guilt, but careſs and embrace them as Friends, who ſooth them up in their Vices. Indeed they who continue their Applauſes to ſo inconſiderable a thing as a ſingle Action, a wiſe Saying, or a ſmart Jeſt, do only a little preſent Miſchief; but they who from ſingle Acts proceed to debauch even the

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the Habits of the Mind with their immoderate Praiſes, are like thoſe treacherous Servants, who not content to rob the common Heap in the Granary, filch even that which was choſen and reſerv'd for Seed. For whilſt they entitle Vice to the name of Vertue, they corrupt that prolific Principle of Action, the Genius and Diſpoſition of the Soul, and poiſon the Fountain whence the whole Stream of Life derives. *Thucidides* obſerves, That in the time of War and Sedition the Names of Good and Evil are wont to be confounded: As Fool-hardineſs is called a generous Eſpouſal of a Friend's Quarrel; a provident Delay is nicknam'd Cowardiſe; Modeſty, a meer Pretext for Unmanlineſs; a prudent ſlow Inſpection into Things, downright Lazineſs, *&c.* In like manner, if you obſerve it, a Flatterer terms a profuſe Man, liberal; a timorous Man, wary; a dull Fellow, grave; a ſtingie Miſer, frugal; an amorous Youngſter, kind and good-natured; a paſſionate proud Fool, ſtout; and a mean-ſpirited Slave, courteous and obſerving. As *Plato* ſomewhere remarks, That a Lover, who is always a Flatterer of his beloved Object, ſtiles a Flat-Noſe, amiable; an Hawk-Noſe, princely; the Black, virile; and the Fair, the Off-ſpring of the Gods: and obſerves particularly, that the Appellation of *Honey-coloured*, is nothing but the dawb of a Gallant, who is willing to ſet off his *Miſtreſs's* pale

pale Complexion. Now indeed an ugly Fellow, banter'd into an opinion that he's handſom, or a little Man magnified into tall and portly, cannot lie long under the Miſtake, nor receive any great Injury by the Cheat: But when Vice is extoll'd by the Name of Vertue, ſo that a Man is induced to ſin, not only without regret, but with joy and triumph, and is hardned beyond the modeſty of a Bluſh for his Enormities; this ſort of Flattery, I ſay, has been fatal even to whole Kingdoms. 'Twas this ruin'd *Sicily*, by ſtiling the Tyranny of *Dionyſius* and *Phalaris*, nothing but Juſtice, and an hatred of villanous Practices. 'Twas this that overthrew *Egypt*, by palliating the King's Effeminacy, his Yellings, his Enthuſiaſtick Rants, and his drawing the Figures of muſical Inſtruments upon his Body, with the more plauſible Names of true Religion, and the Worſhip of the Gods. 'Twas this that had very nigh ruined the ſtanch Roman Temper, by extenuating the Voluptuouſneſs, the Luxury, the ſumptuous Shows, and publick Profuſeneſs of *Antony*, into the ſofter Terms of Humanity, good Nature, and the Generoſity of a Gentleman, who knew how to uſe the Greatneſs of his Fortune. What but the Charms of Flattery made *Ptolemy* turn Piper and Fidler? What elſe put on *Nero*'s Buskins, and brought him on the Stage? Have we not known ſeveral Princes, if they ſung a tolerable Treble,

Treble, term'd *Apollo's*? when they drank ſtoutly, ſtiled *Bacchus's*; and upon Wreſtling, Fencing, or the like, immediately dub'd by the Name of *Hercules?* Hurried on by thoſe empty Titles, to the Commiſſion of thoſe Acts which were infinitely beneath the dignity of their Character? And therefore it will be then more eſpecially our concern to look about us, when a Flatterer is upon the ſtrain of praiſing; which he is ſenſible enough of, and accordingly avoids all occaſion of ſuſpicion, when he attacks us on that ſide. If indeed he meets with a tawdry Fop, or a dull Country-Clown in a Leathern Jacket, he plays upon them with all the liberty imaginable: As *Strathias* inſulted and triumph'd over the Sottiſhneſs of *Bias*, when he told him that he had out-drunk King *Alexander* himſelf; and with that, turning about to *Cypria*, burſt out into Laughter. But if he chance to fall upon an apprehenſive Man, who can preſently ſmoak a deſign, eſpecially if he thinks he has an eye upon him, and ſtands upon his guard, he does not immediatly aſſault him with an open Panegyrick, but firſt fetches a Compaſs, and ſoftly winds about him, till he has in ſome meaſure tamed the untractable Creature, and brought it to his hand: For he either tells him what high Characters he has heard of him abroad, (introducing, as the Rhetoricians do, ſome third Perſon); how upon the Exchange t'other day he happily

happily overheard ſome Strangers, and Perſons of great gravity and worth, who ſpake extreme honourably of him, and profeſſed themſelves much his Admirers: Or elſe he forges ſome frivolous and falſe Accuſation of him, and then coming in all haſte, as if he had heard it really reported, asks him ſeriouſly, if he can call to Mind where he ſaid or did ſuch a thing? and immediately upon his denial of the matter of Fact, which he has Reaſon enough to expect, take occaſion to fall upon the Subject of his Commendation. *I wondred indeed*, ſays he, *to hear that you ſhould calumniate your Friend, who never uſed to ſpeak ill of your Enemies: that you ſhould endeavour to rob another Man of his Eſtate, who ſo generouſly ſpend your own.*

Others again, like Painters who enhance the Luſtre and Beauty of a curious Piece, by the Shades which ſurround it, ſlily extol and encourage Men in their Vices, by deriding and railing at their contrary Vertues. Thus in the Company of the Debauch'd, the Covetous, and the Extortioner, they run down Temperance and Modeſty as meer Ruſticity; and Juſtice, and Contentment with our preſent Condition, argue nothing in their Phraſe but a daſtardly Spirit, and an Impotence to Action. If they fall into the Acquaintance of Lubbers, who love Lazineſs and Eaſe, they ſtick not to explode the neceſſary Adminiſtration of Publick Affairs,

Affairs, as a troubleſome intermedling in other Mens Buſineſs, and a deſire to bear Office, as an uſeleſs empty Thirſt after a Name. To wheedle in with an Orator, they ſcout a Philoſopher; and who ſo gracious as they with the Gilts of the Town, by laughing at Wives who are faithful to their Husband's Beds, as impotent and Country-bred? And, what's the moſt egregious Stratagem of all the reſt, the Flatterer ſhall traduce himſelf, rather than want a fair Opportunity to commend another: As Wreſtlers put their Body in a low Poſture, that they may the better worſt their Adverſaries. *I am a very Coward at Sea,* (ſays he) *impatient of any Fatigue, and cannot digeſt the leaſt ill Language; but ſuch an one fears no Colours, has no Fault, is an admirable good Man, bears all things with great Patience, and Evenneſs of Temper.* If he meets with one who abounds in his own Senſe, and who affects to appear rigid and ſingular in his Judgment, and as an Argument of the Rectitude and Steadineſs thereof, is always telling you of that of *Homer:*

Let not your Praiſe, nor Diſpraiſe laviſh be,
Good Diomede, *when e're you ſpeak of me.*

He applies a new Engine to move this great Weight; to ſuch a one he imparts ſome of his private Concerns, as being willing to adviſe with the ableſt Counſel, he

he has indeed a more intimate Acquaintance with others, but he was forc'd to trouble him at preſent: For to whom ſhould we poor witleſs Men have recourſe (ſays he) when we ſtand in need of Advice? or whom elſe ſhould we truſt.? And as ſoon as he has delivered his Opinion, whether it be to the purpoſe or no, he takes his Leave of him with a ſeeming Satisfaction, as if he had received an Anſwer from an Oracle. Again, if he perceives a Man pretends to be Maſter of a Stile, he preſently preſents him with ſomething of his own compoſing, requeſting him to peruſe and correct it. Thus *Mithridates* could no ſooner ſet up for a Phyſician, than ſome of his Acquaintance deſired to be cut and cauterized by him; a piece of Flattery that extended beyond the Fallacy of bare Words, imagining that he muſt needs take it as an Argument of the great Opinion they had of his Skill, that they durſt truſt themſelves in his Hands. Now to diſcover the Cheat which theſe Inſinuations of our own worth might put upon us, (a thing that requires no ordinary Circumſpection) the beſt way will be to give him a very abſurd Advice, and to animadvert as impertinently as may be upon his Works, when he ſubmits them to your Cenſure: for if he makes no Reply, but grants and approves of all you aſſert, and applauds every Period with the Elogy of *very right! incomparable well!*

well, then you have trapann'd him, and 'tis plain, that tho

He Counſel ask'd, he play'd another Game,
To ſwell you with th'Opinion of a Name.

But to proceed. As ſome have defin'd Painting to be mute Poetry; ſo there is a ſort of ſilent Flattery, as expreſſive as the loudeſt Encomiums. For, as Hunters are then ſureſt of their Game, when they paſs under the Diſguiſe of Travellers, Shepherds, or Husbandmen, and ſeem not at all intent upon their Sport: ſo the Elogies of a Paraſite never take more effectually, than when he ſeems leaſt of all to commend you. For he who riſes up to a Rich Man, when he comes in Company; or who, having begun a Motion in Parliament, ſuddenly breaks off, and gives ſome Leading Man the Liberty of ſpeaking his ſenſe firſt in the Point; ſuch a Man's ſilence more effectually ſhews the Defence he pays the other's Judgment, than if he had avowedly proclaimed it. And hereupon you ſhall have them always placed in the Boxes at the Play-houſe, and pearch'd upon the higheſt Seats at other publick Entertainments, not that they think them ſuitable to their Quality, but meerly for the Opportunity of gratifying great Men by giving them place. Hence it is likewiſe, that they open firſt in all Solemn and Publick Aſſemblies, and

by and by complement another into the Chair, as an abler Speaker; and retract their Opinion immediately, if any Perſon of Authority, Riches, or Quality contradict them: So that you may perceive all their Conceſſions, Cringes, and Reſpects to be but meer Courtſhip and Complaiſance, by this eaſy Obſervation, that they are uſually paid to Riches, Honour, or the like, rather than to Age, Art, Vertue, or other Perſonal Endowments.

Thus dealt not *Apelles* with *Megabizus*, (one of the *Perſian* Nobility) who pretending once to talk I know not what about Lines, Shades, and other things peculiar to his Art: the Painter could not but take him up, telling him, That his Apprentices yonder, who were grinding Colours, gazed ſtrangely upon him, admiring his Gold and Purple Ornaments, while he held his Tongue, but now could not chuſe but titter to hear him offer at a Diſcourſe upon an Argument ſo much out of his Sphear. And when *Craſus* asked *Solon* his Opinion of Felicity, he told him flatly, that he looked upon *Tellus*, an honeſt (tho obſcure) Athenian, and *Biton*, and *Cleobis*, happier than he. But the Flatterer will have Kings, Governours, and Men of Eſtates, not only the moſt ſignally happy, but the moſt eminently knowing, the moſt vertuous, and the moſt prudent of Mankind: And therefore ſome of them cannot endure to hear thoſe Rants of the Stoicks,

Stoicks, who center all true Riches, Generoſity, Noblity, and *Royalty* it ſelf in the Perſon of a wiſe Man: For 'tis the Man of Monies that's both *Orator* and *Poet* with them; and, if he pleaſes, *Painter* and *Fidler* too, a good *Wreſtler*, an excellent *Foot-man*, or any thing, for they never ſtand with him for the Victory in thoſe Engagements: As *Creſſon*, who had the Honour to run with *Alexander*, let him deſignedly win the Race, which the King being told of afterwards, was highly diſguſted at him. And therefore I like the Obſervation of *Carneades*, who uſed to ſay, That young Princes and Noble-Men never arrived at a tolerable Perfection in any thing they learn'd, except riding the great Horſe; for their Preceptors ſpoil them at School by extolling all their Performances, and their Maſters in the *Academies* uſually take the Foil: whereas the Horſe, who knows no Diſtinction betwixt a private Man and a Magiſtrate, betwixt the Rich and the Poor, will certainly throw his Rider, if he knows not how to ſit him, let him be of what Quality he pleaſes. And therefore 'twas but impertinently ſaid of *Bion* upon this Subject, that he, who could praiſe his Ground into a good Crop, were to blame if he beſtowed any other Tillage upon't. 'Tis granted: nor is it improper to commend a Man, if you do him any real Kindneſs by't; but here's the

Diſparity: That as a Field is not capable of Improvement, ſo neither of Diſſervice by any Commendations beſtow'd upon't: Whereas a Man immoderately praiſed, is puffed up, burſt, and ruined by't.

The Difference between the Reprehenſions of a Friend and a Flatterer.

Thus much then for the Point of praiſing; Proceed we in the next place to treat of Freedom in their Reprehenſions. And indeed, 'twere but reaſonable, that as when *Patroclus* put on *Achilles*'s Armour, and led his War-Horſe out into the Field, yet durſt not for all that venture to weild his Spear: So, tho the Flatterer wear all the other Badges and Enſigns of a Friend, he ſhould not dare to counterfeit the plain Frankneſs of his Diſcourſe, as being a great, mally, and ſubſtantial Weapon, peculiar to him.

But becauſe to avoid that Scandal and Offence, which their drunken Bouts, their little Jeſts, and ludicrous babling Humour might otherwiſe create, they ſometimes put on the Face of Gravity, and flatter under the Vizard of a Frown, dropping in now and then a Word of Correction and Reproof; let us examine this Cheat too amongſt the reſt.

And indeed I can compare that trifling inſignificant Liberty of Speech which he pretends to, to nothing better than that Sham *Hercules*, which *Menander* introduces in one of his Comedies, with a light

light hollow Club upon his Shoulder; for as Womens Pillows, which ſeem ſufficiently ſtuff'd to bear up their Heads, yield and ſink under their Weight; ſo this counterfeit Freedom in a Flatterer's Converſation ſwells big, and promiſes fair, that when it ſhrinks and contracts it ſelf, it may draw thoſe in with it, who lay any ſtreſs upon its outward Appearance: whereas the genuine and friendly Reprehenſion fixes upon real Criminals, cauſing them Grief and Trouble indeed, but only what is wholſome and ſalutary; like Honey that corrodes, but yet cleanſes the ulcerous Parts of the Body, and is otherwiſe both pleaſant and profitable. But of this in its proper place. We ſhall diſcourſe at preſent, of the Flatterer, who affects a moroſe, angry, and inexorable Behaviour towards all but thoſe upon whom he deſigns; Is peeviſh and difficult towards his Servants, animadverts ſeverely upon the Failures of his Relations and Domeſticks, neither admires nor reſpects a Stranger, but ſuperciliouſly contemns him; pardons no Man, but by Stories and Complaints exaſperates one againſt another; thinking by theſe means to acquire the Character of an irreconcileable Enemy with all manner of Vice, that he may be thought one who would not ſpare his Favourites themſelves upon occaſion; and indeed a Perſon who neither acts nor ſpeaks any thing, out of a mean and daſtard Complaiſance

And if at any time he undertakes his Friend, he feigns himſelf a meer Stranger to his real and conſiderable Crimes; but if he catch him in ſome petty trifling Piccadillo, there he takes his occaſion to rant him terribly, and thunder him ſeverely off: *If he ſees any of his Goods out of order, if his Houſe be not very convenient, if his Beard be not ſhaven, or his Clothes unfaſhionable, if his Dog or his Horſe be not well looked after*, &c. But, *if he ſlights his Parents, neglect his Children, treat his Wife ſcornfully, his Friends and Acquaintance diſreſpectfully, and ſquander away his Eſtate*; here he dares not open his Mouth, and it's the ſafeſt way to hold his Tongue: Juſt as if the Maſter of a Wreſtling-School ſhould indulge his young Champion Scholar in Drinking and Wenching, and yet rattle him about his Oil-cruiſe, and Body-bruſh: Or, as if a School-maſter ſhould whip a Boy for ſome little fault in his Pen or Writing-book, but takes no notice of the Barbariſms and Soleciſms in his Language. For the Paraſite is like him, who hearing a ridiculous impertinent Orator, finds no fault with his Diſcourſe, but Delivery; blaming him only for having ſpoiled his Voice with drinking cold Water: Or, like one who being to peruſe and correct ſome pitiful Scribler, falls foul only upon the Courſeneſs of the Paper, and the Blots and Negligence of the Tranſcriber. Thus the Paraſites about

Ptolemy,

Ptolemy, when he pretended to Learning, would wrangle with him till Midnight about the Propriety of an Expreſſion, a Verſe, or a Story; but not a word all this while of his Cruelty, Inſults, Superſtition, and Oppreſſions of the People. Juſt as if a Chirurgion ſhould pare a Man's Nails, or cut his Hair, to cure him of a Fiſtula, Wen, or other carnous Excreſcence. But there are others behind, who out-do all the Subtilty of the former, ſuch as can claw and pleaſe, even whilſt they ſeem to reprehend. Thus when *Alexander* had beſtowed ſome conſiderable Reward upon a Jeſter, *Agis* the *Grecian*, through meer Envy and Vexation, cry'd out upon't as a moſt abſurd Action; which the King over-hearing, he turn'd him about in great Indignation at the Inſolence, ſaying, *What's that you prate, Sirrah?* Why truly, replied the Man, I muſt confeſs, I am not a little troubled to obſerve that all you great Men, who are deſcended from *Jupiter*, take a ſtrange delight in Flatterers and Buffoons: For as *Hercules* had his *Cercopians*, and *Bacchus* his *Silenians* about him; ſo I ſee your *Majeſty* is pleas'd to have a regard for ſuch pleaſant Fellows too. And one time when *Tiberius Caſar* was preſent at the Senate, there ſtood up a certain fawning Counſellor, aſſerting, That all free-born Subjects ought to have the Liberty of ſpeaking their Senſe freely, and ſhould not diſſemble or conceal

any thing that they might conceive beneficial to the Publick; who, having thus awakened the Attention of his Audience, Silence being made, and *Tiberius* impatient to hear the Sequel of the Man's Diſcourſe, purſued it in this manner: *I muſt tell you of a Fault*, Cæſar, (ſaid he) *for which we univerſally blame you, tho no Man yet has taken the confidence to ſpeak it openly; You neglect your ſelf, endanger your ſacred Perſon by your too much Labour and Care, Night and Day, for the Publick.* And having harangued ſeveral things to the ſame effect, 'tis reported that *Caſſius Severus* the Orator ſhould ſubjoin, [*This Man's Freedom of Speech will ruin him.*]

Such Artifices as theſe, I confeſs, are not very pernicious, but there remains one of a moſt dangerous conſequence to weak Men; and that is, when a Flatterer ſhall faſten thoſe Vices upon them, which are directly contrary to thoſe they are really guilty of. As *Himerius*, an Athenian Paraſite, upbraided one of the moſt miſerable and ſtingie Miſers of the whole Town, with Careleſneſs and Prodigality, telling him, He was afraid he ſhould live to ſee the day when both he and his Children ſhould go a begging. Or on the contrary, when they object Niggardlineſs and Parſimony to one that's laviſh and profuſe; as *Titus Petronius* did to *Nero:* or when they adviſe Arbitrary and Tyrannical

cal Princes to lay aſide their too much Moderation, and their unprofitable and unſeaſonable Clemency. Theſe are they who ſhall pretend to be aware of an half-witted Idiot, as of ſome notable ſhrew'd Fellow; and ſhall tax an ill-natured cenſorious Man, if at any time he ſpeak honourably of a Perſon of Worth, of being too laviſh in his Commendations: You are always praiſing, ſay they, Men that deſerve it not; for who is he, or what remarkable thing did he ever ſay or do? But they have yet a more ſignal Opportunity of exerciſing their Talent, when they meet with any difference betwixt Lovers or Friends: For if they ſee Brothers quarrel, or Children deſpiſe their Parents, or Husbands jealous of their Wives, they neither admoniſh them of, nor blame them for it, but inflame the Difference: You don't underſtand your ſelf, ſay they; you are the occaſion of all this Clutter by your own ſoft and ſubmiſſive Behaviour. If there chance to have happen'd ſome little Love-Skirmiſh betwixt a Miſs and her Gallant, then the Flatterer interpoſes boldly, and adds freſh Fuel to the expiring Flame, taking the Gentleman to task, and telling him how many things he has done, which looked a little hard, were not kind, and deſerved a Chiding.

Ungrate-

Ungrateful Man, can you forget her Charms?
And former ſoft Embraces in her Arms?

Thus *Cleopatra*'s Friends perſuaded *Antonie*, ſmitten with his beloved *Egyptian*, that ſhe doted on him ſtill, calling him haughty and hard-hearted Man: She, ſaid they, has ſtript her ſelf of the Glories of a Crown, and former Grandure, and now languiſhes with the love of you, attending the motion of your Camp in the poor ſordid Figure of a Concubine;

But you have ſteel'd your Heart, and can, unmov'd,
Behold her Grief, whom once you ſo much lov'd.

Now he was ſtrangely pleaſed to hear of his little Unkindneſſes to his Miſtreſs, and was more taken with ſuch a Chiding, than with the higheſt Character they could have given him; but was not ſenſible, that, under the colour of a friendly Admonition, they really corrupted and debauch'd him. For ſuch a Rebuke as this is juſt like the Biles of a lecherous Woman; for it only tickles and provokes, and pleaſes even whilſt it pains you. And as pure Wine, taken ſingly, is an excellent Antidote againſt Hemlock; but if mix'd with it, renders the Poiſon incurable, becauſe the Heat

Heat of the Wine quickens its Circulation to the Heart: So ſome raſcally Fellows, knowing very well that the Liberty of reproving a Friend is a Quality very hardly compatible with Flattery, and, as I may ſay, the beſt Remedy againſt it, mix them both together, and flatter you under the very colour and pretext of reprimanding you.

Upon the whole therefore, *Bias* ſeems not to have anſwer'd him very pertinently, who ask'd him, Which he thought was the moſt hurtful Animal? when he replied, *That of wild Creatures, a Tyrant, and of tame Ones, a Flatterer*: For he might have anſwered more accurately, that ſome Flatterers indeed are tame Creatures, thoſe Shirks who ply about your Bath, and your Table; but they whoſe Calumnies, Malignity, and inquiſitive medling Humor, like ſo many Gins and Snares, reach the Ladies very Cloſets and Bed-Chambers, theſe are wild, ſavage, and untractable.

How to arm our ſelves againſt him.

Now one way of arming our ſelves againſt theſe Aſſaults, will be always to remember, that ſince our Souls are made up of two different parts; the one ſincere, honeſt, and reaſonable; the other brutiſh, falſe, and govern'd by Paſſion: the Friend always adapts his Advice and Admonitions to the improvement of the better part, like a good Phyſician, who preſerves

ſerves and advances an healthful Conſtitution where he finds it; whilſt the Flatterer claws and tickles the irrational part of the Man only, debauching it from the Rules of right Reaſon, by the repeated Suggeſtion of ſoft and ſenſual Delights. For as there are ſome ſort of Meats, which neither aſſimilate with the Blood, nor invigorate the Spirits, the Nerves, nor the Marrow, but only provoke Luſt, ſwell the Paunch, and breed putrid flabby Fleſh: So he who ſhall give himſelf the labour to obſerve, will find that the Diſcourſes of a Flatterer contribute nothing to the improvement of our Prudence and Underſtanding, but either only entertain us with the pleaſure of ſome Love-Intrigue, or make us indiſcreetly angry, or envious, or blow us up into an empty troubleſom opinion of our ſelves, or increaſe our Sorrows, by pretending to ſhare in them; or render us difficult, ſtingie, and incredulous, ſowr, timorous, and jealous, with ſeveral idle malicious Stories, Hints, and Conjectures of his own: For he always faſtens upon, and pampers ſome Diſtemper of the Mind, growing, like a Botch or Boil, upon it's inflamed or putrid part only. Are you angry? revenge your ſelf, ſays he: Covet you any thing? have it: Are you afraid? flie: Suſpect you this, or that? believe it.

But

But if we find it ſomething difficult to diſcover him in theſe Attempts upon our Paſſions, becauſe they often violently overpower all the Forces of our Reaſon to the contrary; we may then trace him in other Inſtances of his Knavery, for he always acts conſonant to himſelf: As if you are afraid of a Surfeit, and thereupon be in ſuſpenſe about your Bath and Diet, a Friend indeed will adviſe you to act cautiouſly, and take care of your Health; but the Flatterer perſuades you to the Bath, bids you feed freely, and not ſtarve your ſelf with Mortification. If he obſerves you want Briskneſs and Spirit for Action, as being unwilling to undergo the Fatigue of a Journey, a Voyage, *&c.* he'll tell you preſently, There's no haſte, the Buſineſs may be well enough deferr'd, or elſe tranſacted by Proxy. If at any time you have promiſed to lend or give a Friend a Sum of Money, and upon ſecond thoughts gladly would, and yet are aſhamed to retract your Word; the Flatterer puts his Advice into the worſe Scale, and inclines the Ballance to the ſaving Side, ſtrips you of your ſqueamiſh Modeſty, telling you, That you ought not to be ſo prodigal, who live at great Expences, and are willing to relieve others beſide him. And therefore unleſs we be more Strangers to our ſelves, to our own Deſires, Fears, Confidence, or the like, the Flatterer cannot eaſily eſcape

our

our diſcovery; for he's the great Patron of theſe diſorderly Paſſions, endeavouring always to wind us up to Exceſſes of this kind. But enough of this.

The difference betwixt the good Offices they perform.

Let us, in the next place, diſcourſe of the uſeful and kind Offices, which the Flatterer ſeems ſo chearfully ready upon every occaſion to perform, that it renders the Diſparity betwixt him and the true Friend extremely perplext and intricate.

But as *Euripides* ſays of Truth, *That it loves plain Language*: So the Temper of a Friend is ſincere, natural, without paint or varniſh; but that of a Flatterer, as it is corrupt and diſeaſed in it ſelf, ſo ſtands it in need of many, and thoſe curious and exquiſite Remedies too, to correct it. And therefore you ſhall have Friends, upon an accidental Rancounter, without either giving or receiving a formal Salute, content themſelves to ſpeak their mutual Kindneſs and Familiarity in a Nod and a Smile: But the Flatterer purſues you, runs to meet you, and is ready to kiſs your hand before he comes at you; and if you chance but to ſee and ſalute him firſt, he ſwears you muſt excuſe his Rudeneſs, and will produce you Witneſs that he did not ſee you, if you pleaſe. Thus again; A Friend dwells not upon every trifling Punctilio, is not ceremonious and punctual in the tranſacting of Buſineſs, is not inquiſitive, nor intrudes into every piece of Ser-

Service: But the Paraſite is all Obedience, all perpetual indefatigable Induſtry, admits no Rival in his Services, but will wait your Commands, which if you lay not upon him, he ſeems mightily afflicted, the unhappieſt Man in the World!

Now theſe Obſervations are Argument enough to convince a Man of any tolerable Senſe, that the Friendſhip ſuch Men pretend to, is not really vertuous and chaſt, but rather a ſort of impudent whoriſh Love, that obtrudes its Embraces upon you.

But to be more particular, let us firſt examine the Diſparity betwixt their Promiſes: For our Forefathers well obſerv'd, that the Offers of a Friend run in ſuch Terms as theſe: The diſparity betwixt them as to their Promiſes.

If I can ſerve you, Sir, if your Requeſt
Be feaſible by me, I'll do my beſt.

But the Flatterer's thus;

Command me freely what you will, I'll do it.

For the Comedians introduce ſuch brave Promiſers as theſe:

Come, Sir, let me but fight that Fellow there;
I'll beat him ſoft as Spunge, or Gellies are.

Beſides,

Beſides, no real Friend will aſſiſt in the execution of a Deſign, unleſs, being firſt advis'd with, he approve of it, as either honeſt or uſeful: Whereas the Flatterer, tho permitted to conſult and give his Opinion about an Undertaking, not only out of a paltry deſire to comply with, and gratify his Friend at any rate, but leſt he ſhould be look'd upon as diſaffected to the Buſineſs, ſervilely cloſes with, and advances his Propoſals, how unreaſonable ſoever. For there are few Rich Men or Princes of this Mind,

Give me a Friend, tho a poor Beggar he,
Or meaner than the meaneſt Beggar be.
If he his Thoughts but freely will impart,
And boldly ſpeak the Language of his Heart.

For they, like Actors in a Tragedy, muſt have a *Chorus* of their Friends to join with them in the Concert, or elſe the Claps of the Pit to encourage them: Whereupon *Merope* in the Tragedy ſpeaks thus:

Make choice of thoſe for Friends, who never knew,
The Arts of wheedling and betraying you:
But thoſe poor Raſcals never entertain,
Who only pleaſe you with deſign to gain.

But alas! they invert the Counſel, abominate thoſe who deal freely with them, and

and adviſe them obſtinately for the beſt; whilſt pitiful cringing Cheats and Impoſtors are admitted not only into their Houſes, but into their Affections, and the neareſt Concernments of their Life. You ſhall have ſome of them indeed more plain and ſimple than the reſt, who confeſs themſelves unworthy to conſult about ſuch weighty Affairs, but are ready to ſerve you in the executive part of a Deſign: But the more ſubtil Hypocrite comes in at the Conſult, knits his Brows, declares his Conſent by the gravity of a Look, or a Nod, but ſpeaks never a Word, unleſs perchance when the *Great Man* delivers his Opinion, he cries, *Lord! Sir, you prevented me, I was juſt a going to ſay ſo.* For as the Mathematicians tell us, that Surfaces and Lines, which are incorporeal, and Creatures of the Underſtanding only, are neither bended, nor moved, nor extended of themſelves, but are ſo affected together with the Bodies whoſe Extremities they are: So you ſhall obſerve the Flatterer attends only the Motion of another's Senſe, Opinion, Paſſion, *&c.* without any Principle of Action in himſelf. So that the Diſparity betwixt them thus far is eaſily diſcernable.

The difference betwixt them in the manner of performing their good Offices.

And yet eaſilier in the manner they perform their good Offices. For the Kindneſſes of a Friend, like the nobleſt Faculties of an animate Creature, lie deep, without any Parade or Pageantry on the Out-

Outside: Nay, many times, as a faithful Physician cures his Patient when he least knows of it; so a true Friend, either present or absent, as occasion serves, is sollicitous about your Concerns, when perhaps you know nothing of it. Such was the excellent *Arcesilaus*, as in other his Actions, so particularly in his Kindness to *Apelles*, Native of *Chios*, whom finding extremely indigent in his Sickness, he repeated his Visit to him with twenty Drachms in his Pocket; and sitting by his Bed-side, *You have got nothing here*, said he, *but* Empedocles's *Elements, Fire, Water, Earth, and the surrounding Air; neither methinks do you lie easily:* And with that, stirring up his Pillow, put the Money privately under his Head: Which when the good old Woman his Nurse found, and in great admiration acquainted *Apelles* with; *Ay*, says he, smiling a little, *this is a Piece of* Arcesilaus's *Thievery.* And what Philosophy tells us, that Children usually resemble their Parents, we find in some measure verified in *Arcesilaus*, and *Lacydes*, his intimate Acquaintance: For when *Cephi Socrates* was impeached of High-Treason, and *Lacydes*, with several others of his Friends, stood by him at his Trial, the Counsel for the State desired the Prisoner's Ring, wherein lay the principal Evidence against him, might be produced in Court, which *Cephi Socrates* hearing, dropt it softly off his Finger, and

Lacydes

Lacydes obſerving it, ſet his Foot upon't, and buried it in the Ground. Whereupon being acquitted, and going afterwards to pay his reſpects and thanks to his Judges, one of them, who, it ſeems, had took notice of the Paſſage, told him, that his Thanks were owing to *Lacydes*, and ſo related the whole Story, when yet *Lacydes* had never mention'd it.

Thus I am verily perſuaded the Gods confer ſeveral Benefits upon us which we are not ſenſible of, upon no other Motive in the World, than the meer pleaſure and ſatisfaction they take in Acts of Kindneſs and Beneficence.

But on the contrary, the ſeemingly good Offices of a Flatterer have nothing of that Sincerity and Integrity, that Simplicity and Ingenuity, which recommend a Kindneſs; but are always attended with Buſtle and Noiſe, Hurry, Sweat, and contracting the Brow, to enhance your Opinion of the great Pains he has taken for you; like a Picture drawn in gawdy Colours, with folded torn Garments, full of Angles and Wrinkles, to make us believe it an elaborate Piece, and done to the life.

Beſides, the Flatterer is ſo extremely troubleſom, in recounting the weary Steps he has taken, the Cares he has had upon him, the Perſons he has been forc'd to diſoblige, with a thouſand other Inconveniencies he has labour'd under upon your account, that you'll be apt to ſay, the Buſineſs

ſineſs was never worth all this Din and Clutter about it.

For a Kindneſs once upbraided, loſes its Grace, turns a Burden, and becomes intolerable. But the Flatterer not only reproaches us with his Services already paſt, but at the very inſtant of their performance; whereas if a Friend be oblig'd to ſpeak of any Civility done another, he modeſtly mentions it indeed, but attributes nothing to himſelf. Thus when the *Lacedemonians* ſupplied the People of *Smyrna* in great Scarcity of Proviſions, and they gratefully reſented and extoll'd the Kindneſs; Why, replied the *Spartans*, 'twas no ſuch great matter, we only robb'd our ſelves, and our Cattel of a Dinner. For a Favour thus beſtow'd, is not only free and ingenuous, but more acceptable to the Receiver, becauſe he imagines his Benefactor conferr'd it on him without any great prejudice to himſelf.

A Flatterer engageth in any Service, a Friend only in that which is honeſt.

But the Temper of a Flatterer is not only diſcernable from that of a Friend, in the Eaſineſs of his Promiſes, and the troubleſom Impertinence that attends his good Offices, but more ſignally in this, That the one is ready to promote any baſe and unworthy Action; the other, thoſe only which are fair and honeſt: the one labours to pleaſe, the other to profit you. For a Friend muſt not, as *Gorgias* would have him, beg another's aſſiſtance in a juſt Undertaking, and then think to compenſate the

the Civility, by contributing to ſeveral that are unjuſt; for he is not bound to bear a part in the Follies of his Friend, but rather to diſſuade him from them: And if, after all, he cannot prevail upon him, may diſengage himſelf with the Reply of *Phocion* to *Antipater*; *Sir, I can't be both your Friend, and your Flatterer; that is, your Friend, and not your Friend at the ſame time.* For we ought to be aſſiſtant to him in his honeſt Endeavours indeed, but not in his Knaveries; in his Counſels, not in his Tricks; in appearing as Evidence for him, but not in a Cheat; and muſt bear a ſhare in his Misfortunes, but not in his Acts of Injuſtice. For if a Man ought not to be as much as conſcious of any Unworthineſs in his Friend, how much leſs will it become him to partake in it? Therefore as when the *Lacedemonians*, defeated by, and treating of Articles of Peace with *Antipater*, pray'd him to command them any thing, howſoever grievous, and burdenſom to the Subject, provided it were not baſe and diſhonourable: So a Friend, if you want his Aſſiſtance in a chargeable, dangerous, and laborious Enterprize, imbarks in the Deſign chearfully, and without reſerve; but if ſuch as will not ſtand with his Reputation and Honour, he fairly deſires to be excus'd. Whereas on the contrary, if you offer to put a Flatterer upon a difficult or hazardous Employment, he ſhuffles you off, and begs your pardon. For

ſound him but, as you rap a Veſſel, to trie whether it be whole or crackt, full or empty; and he ſhams you off with the Noiſe of ſome paltry, frivolous Excuſes: But engage him in any mean, ſordid, and inglorious Service, abuſe him, kick him, trample on him, he bears all patiently, and knows no Affront. For as the Ape, who can't keep the Houſe like a Dog, or bear a Burden like an Horſe, or plow like an Ox, ſerves to be abus'd, to play the Buffoon, and to make ſport: So the Paraſite, who can neither plead your Cauſe, nor be your Counſel, nor eſpouſe your Quarrel, as being averſe from all painful and good Offices, denies you in nothing that may contribute to your pleaſure, turns Pander to your Luſt, pimps for a Whore, provides you an handſom Entertainment, looks that your Bill be reaſonable, and ſneaks to your Miſs; but ſhall treat your Relations with diſreſpect, and impudently turn your Wife out of doors, if you commiſſion him. So that you may eaſily diſcover him in this particular; for put him upon the moſt baſe and dirty Actions, he'll not ſpare his own Pains, provided he can but gratify you.

His Inclination and Behaviour towards your Friends.

There remains yet another way to diſcover him by his Inclinations towards your Intimates and Familiars. For there's nothing more agreeable to a true and cordial

al Acquaintance, than to love with, and to be beloved of many; and therefore he always ſedulouſly endeavours to gain his Friend the Affections and Eſteem of other Men. For being of Opinion that all things ought to be in common amongſt Friends, he thinks nothing ought to be more ſo, than they themſelves. But the Faithleſs, the Adulterate, and Friend of baſe Alloy, who is conſcious to himſelf of the Diſſervice he does true Friendſhip, by that falſe Coin of it which he puts upon us, is naturally full of Emulation and Envy, even towards thoſe of his own Profeſſion, endeavouring to out-do them in their common Talent of Babling and Buffoonry, whilſt he reveres and cringes to his Betters, whom he dares no more vie with, than a Footman with a *Lydian* Chariot, or Lead (to uſe *Simonides*'s Expreſſion) with refined Gold. Therefore this light and empty Counterfeit, finding he wants Weight, when put into the Ballance againſt a ſolid and ſubſtantial Friend, endeavours to remove him as far as he can; like him, who having painted a Cock extreamly ill, commanded his Servant to take the Original out of ſight, and if he cannot compaſs his Deſign, then he proceeds to Complement and Ceremony, pretending outwardly to admire him, as a Perſon far beyond himſelf, whilſt by ſecret Calumnies he blackens, and undermines him; which if they chance to have

gall'd and fretted him only, and have not throughly done his Work, then he betakes himself to the Advice of *Medius*, that Arch-Parasite, and Enemy to the *Macedonian* Nobility, and Chief of all that numerous Train which *Alexander* entertain'd in his Court. This Man taught his Disciples to slander boldly, and push home their Calumnies; for tho the Wound might probably be cured, and skin'd over again, yet the Teeth of Slander would be sure to leave a Scar behind them; by these Scars, (or to speak more properly) Gangrenes, and Cancers of false Accusations, fell the brave *Callisthenes*, *Parmenio*, and *Philotas*, whilst he himself became an easy Prey to an *Agnon*, *Bagoas*, *Agesius*, and *Demetrius*, who trick'd him up like a Barbarian Statue, or Antick, and paid the Mortal the Adoration due to a God. So great a Charm is Flattery, and, as it seems, the greatest with those we think the greatest Men; for the exalted Thoughts they entertain of themselves, and the desire of an universal Concurrence in the same Opinion from others, both add Courage to the Flatterer, and Credit to his Impostures. Hills and Mountains indeed are not easily taken by Stratagem, or Ambuscade; but a weak Mind swoln big and lofty by Fortune, Birth, or the like, lies naked to the Assaults of every mean and petty Aggressor.

And

And therefore we repeat here what we advis'd at our entrance into this Diſcourſe, that we caſhire every vain Opinion of our ſelves, whoſe in-bred Flattery only diſpoſes and prepares us to a more favourable Reception of that from without. For, if we did but ſquare our Actions according to the famous oracular Precept of *knowing our ſelves*, rating things according to their true intrinſick value, and withal reflecting upon our own Nature, and Education; conſider what groſs Imperfections, and Failures mix with our Words, Actions, and Affections, we ſhould not lie ſo open to the Attempts of every Flatterer, who deſigns upon us. For even *Alexander* himſelf being reminded of his Mortality by two things eſpecially, the neceſſity of Sleep, and the uſe of Women, began to ſtagger in the Opinion they had made him conceive of his Godhead. And did but we in like manner take an impartial Survey of thoſe Troubles, Lapſes, and Infirmities incident to our Nature, we ſhould find we ſtood in no need of a Friend to praiſe and extol our Vertues, but of one rather that would chide, and reprimand us for our Vices. For firſt, there are but few who will venture to deal thus roundly and impartially with their Friend, and fewer yet who know the Art of it; Men generally, miſtaking Railing, and ill Language, for a decent and friendly Reproof; and then a Chiding, like any other

He now proceeds from the Differences obſervable betwixt a Flatterer and a Friend, to conclude this Tract with a Diſcourſe concerning thoſe prudential Meaſures which the latter ought to obſerve in his Reprehenſions.

other Physick, ill timed, racks and torments you to no purpose, and works in a manner the same Effect with Pain, that Flattery does with Pleasure. For an unseasonable Reprehension may be equally mischievous with an unseasonable Commendation, and force your Friend to throw himself upon the Flatterer; like Water which meeting with too forcible a Resistance from the Hills, rowls down upon the humble Valleys below: and therefore we ought to qualify, and to allay the Sharpness of our Reproofs with a due Temper of Candor and Moderation, as we would refract a ray of Light too powerful for a distemper'd Eye, lest our Friends being plagu'd and ranted upon every trivial occasion, should at last fly to the Flatterer's Shade for their Ease and Quiet. For all Vice, *Philopappus*, is to be corrected by an intermediate Vertue, and not by its contrary extream, as some do, who to shake off that sheepish Bashfulness which hangs upon their Natures, learn to be impudent, to lay aside their Country-Breeding, endeavour to be comical; to avoid the Imputation of Softness and Cowardise turn Bullies; out of an Abhorrence of Superstition, commence Atheists; and rather than be reputed Fools, play the Knave; forcing their Inclinations, like a crooked Stick, to the opposite Extream, for want of Skill to set them streight.

Since

Since then 'tis highly rude to endeavour to avoid the Suſpicion of Flattery, only by being inſignificantly troubleſome, and argues an ungenteel, unconverſable Temper in a Man, to ſhow his juſt Abhorrency of mean, and ſervile Ends in his Friendſhip, only by a ſowr and diſagreeable Behaviour; like the Libertine in the Comedy, who would needs perſwade himſelf, that his railing Accuſations fell within the limits of that Freedom in Diſcourſe, which every one had right to with his Equals. Since therefore I ſay, 'tis abſurd to incur the Suſpicion of a Flatterer by an over-obliging, and obſequious Humour; and as abſurd on the other hand, in endeavouring to decline it by an immoderate Latitude in our Apprehenſions, to loſe the Enjoyments, and ſalutary Admonitions of a friendly Converſation; and that the Meaſures of juſt and proper in this, as in other things, are to be taken from Decency and Moderation; the nature of the Argument ſeems to require me to conclude it with a Diſcourſe upon this Subject.

We muſt firſt purge our Reprehenſions of all mixture of Self-love.

Now ſeeing this Liberty of animadverting on other Mens Failures is liable to ſo many Exceptions; let us in the firſt place carefully purge it from all mixture of Self-love and Intereſt, leſt any private Motive, Injury, Grudg, or Diſſatisfaction of our own ſhould ſeem to incite us to the undertaking: For ſuch a chiding as this

this would not paſs for an effect of Kindneſs, but of Paſſion, and looks more like a Complaint, than an Admonition: For the latter has always ſomething in it that ſounds kind, and yet aweful, whereas the other betrays only a ſelfiſh, and narrow Diſpoſition. And therefore we uſually honour and revere our Monitor, but contemn and recriminate upon a querulous Accuſer. As *Agamemnon* could by no means digeſt the moderate Cenſures of *Achilles*, yet bore well enough with the ſeverer Reprimands of *Ulyſſes*:

Who wiſh'd in Wrath the General's Command,
No longer put in ſuch a deſperate Hand.

Being ſatisfied of his Wiſdom, and good Intentions; for he rated him purely upon the account of the Publick, the other upon his own. And *Achilles* himſelf, tho of a rough and untractable Diſpoſition, and ready enough to find Faults where there were none; yet heard *Patroclus* patiently when he ranted him thus:

Well ſure, great Peleus, *that Man of worth,*
Did ne're beget, nor Thetis *bring thee forth:*
But Rocks, hard as thy Heart, and th'angry Sea,
Both club'd for ſuch a monſtrous Man as Thee.

For

For as *Hyperides* the Orator deſired the *Athenians* to conſider not only the ſharpneſs of his Reflections, but his great Reaſons for them: ſo the Reproofs of a Friend, proceeding from a ſincere and diſintereſſed Affection, create all Veneration and Confuſion in the Criminal to whom they are addreſſed; who if he once perceive that his Friend, waving all Offences againſt himſelf, chides him purely for thoſe committed againſt others, can never hold out againſt the Force of ſo powerful a Rebuke, for the ſweet and obliging Temper of his Monitor gives a keener Edge to his Admonitions; and therefore it has been wiſely ſaid, that eſpecially in Heats and Differences with our Friends we ought to have a peculiar regard to their Honour and Intereſt. Nor is it a leſs Argument of Friendſhip, for a Man who is laid aſide, and out of Favour himſelf, to turn Advocate in behalf of another, equally deſpiſed and neglected. As *Plato*, being in Diſgrace with *Dionyſius*, beg'd Audience of him; which he readily granting, in expectation of being entertain'd with an Account of his Grievances; *Plato* addreſs'd himſelf to him after this manner: *Sir*, ſaid he, *if you were inform'd there were a certain Ruffian come over into your Iſland of* Sicily, *with deſign to attempt upon your Majeſties Perſon, but, for want of an Opportunity, could not execute the Villany, would you ſuffer him to go off unpuniſhed?*

punished? No, by no means, Plato, replied the King, *for we ought not only to deteſt, and revenge the Overt-Acts, but the malicious Intentions of our Enemies.* Well then, on the other hand, ſaid *Plato*, *If there ſhould come a Perſon to Court, out of pure Kindneſs and Ambition to ſerve your Majeſty, and you would not give him an Opportunity of expreſſing it, were it reaſonable to diſmiſs him with Scorn and Diſrepect?* Whom do you mean, ſaid *Dionyſius?* why *Æſchines*, replied *Plato*, as honeſt and excellent a Perſon as any in the School of *Socrates*, and of a very edifying Converſation; who having expoſed himſelf to the Difficulties of a tedious Voyage, that he might enjoy the happineſs of a Philoſophical Converſe with your Majeſty, has met with nothing but Contempt in return to the Kindneſs he intended. Which friendly and generous Temper of Mind ſo ſtrangely affected *Dionyſius*, that he hug'd and embraced *Plato*, and treated *Æſchines* with a great deal of Honour and Magnificence.

2*dly*, We muſt not be injurious and abuſive in our Reprehenſions.

In the next place, let us free our Diſcourſe from all contumelious Language, all Laughter, Mockery, and Scurrility, which ſpoil the reliſh of our Reprehenſions. For, as a Chirurgion makes an Inciſion in the Fleſh, he uſes decent Neatneſs and Dexterity in the Operation, without the affected and ſuperfluous Geſticulations of

of a Quack, or Mountebanck: So the lancing the Sores of a Friend may admit indeed of a little Humour and Urbanity, but that ſo qualified, that it ſpoil not the Serioufneſs and Gravity requiſite to the Work. For Boldneſs, Inſolence and ill Language deſtroy its Force and Efficacy. And therefore the Fidler reparteed handſomely enough upon *Philip*, when he undertook to diſpute with him about the touch upon his Inſtrument: *God forbid that your Majeſty ſhould be ſo unhappy as to underſtand a Fidle better than I do.* But *Epicharmus* was too blunt upon *Hierom*, who inviting him to Supper a little after he had put ſome of his Acquaintance to death, replied; *Ay, but you could not invite me the other day to the Sacrifice of my Friends.* And ſo was *Antiphon* too rude in his Reflection upon *Dionyſius*, who on occaſion of a Diſcourſe about the beſt ſort of Braſs, told him that was the beſt in his Opinion of which the *Athenians* made the Statues of *Hermodius* and *Ariſtogeiton*. For theſe ſcurrilous abuſive Jeſts are moſt certainly diſagreeable, and pain to no purpoſe, being but the Product of an intemperate Wit, and which only betray the Enmity and ill-Nature of him who takes the liberty to uſe them, which whoſoever allows himſelf in, does but wantonly ſport about the Brink of that Pit, which one day will ſwallow him up and ruine him. For *Antiphon* was afterward executed

cuted under *Dionyſius*: and *Timagines* was in diſgrace with *Auguſtus Cæſar*, not for any extravagant Freedom in his Diſcourſe, but only becauſe he had took up a fooliſh Cuſtom of repeating theſe Verſes at every Entertainment and Walk where the Emperor deſired his Company;

For nothing elſe but meerly to make ſport,
Amongſt the merry Greeks *they did reſort*——.

Alledging the Pleaſantneſs of his Humour, as the Cauſe of his Favour at Court.

Thus you ſhall meet with ſeveral ſmart and ſatyrical Reflections in a Comedy, but the mixture of Jeſt and Fool in the Play, like ill Sauce to good Meat, abates their Poinancy, and renders them inſignificant. So that upon the whole, the Poet acquires only the Character of a ſawcy and foul-mouth'd Buffoon, and the Auditors loſe that Advantage, which they might otherwiſe reap from Remarques of that Nature.

We may do well therefore to reſerve our Jollity and Mirth for more ſutable Occaſions; but we muſt by all means be ſerious and candid in our Admonitions; which, if we be upon important Points, muſt be ſo animated with our Geſtures, Paſſion, and Eagerneſs of Voice, as to give them Weight and Credit, and to awaken

awaken a tender Concern in the Perſons to whom they are addreſs'd.

We are again to time our Reproofs as ſeaſonably as we can; for a Miſtake in the Opportunities, as 'tis of ill Conſequence in all other things, ſo peculiarly in our Reprehenſions. And therefore I preſume 'tis manifeſt, we ought not to fall foul upon Men in their Drink. For firſt, he who broaches any ſowr diſagreeable Diſcourſe amidſt the Pleaſantry and good Humour of Friends, caſts a Cloud over the Serenity of the Company, and acts counter to the *Lydian* God, who, as *Pindar* words it, *unties the Band of all our Cares.* Beſides, that ſuch unſeaſonable Remonſtrances are not without Danger: for Wine is apt to warm Men into Paſſion, and make them quarrel at the Freedom you take; and in ſhort, 'tis no Argument of any brave and generous, but rather of an unmanly Temper, not to dare to ſpeak ones Senſe when ſober, but drunk, and grumble like a cowardly Cur at Table. And therefore we need not enlarge any further upon this Topick. But becauſe ſeveral Perſons neither will, nor dare take their Friends to task, whilſt they thrive and flouriſh in the World, looking upon Proſperity as a State above the reach of a Rebuke; but pour forth their Invectives like a River that has over-flown its Banks, inſulting and trampling

3dly, We are to time our Reproofs as ſeaſonably as we can.

ling upon them, when Fortune has already laid them at their Feet, out of a ſort of Satisfaction to ſee their former State and Grandure reduc'd to the ſame level of Fortune with themſelves: it may not be improper to diſcourſe a little upon this Argument, and make ſome reply to that Queſtion of *Euripides*;

What need is there of Friends in Proſperity?

I anſwer, to lower thoſe lofty and extravagant Thoughts, which are uſually incident to that Condition: for Wiſdom, in Conjunction with Proſperity, is a rare Talent, and the lot of but few. Therefore moſt Men ſtand in need of a borrow'd Prudence, to depreſs the Tumours that attend an exuberant Felicity; but when the turn of Fortune it ſelf has abated the Swelling, a Man's very Circumſtances are ſufficient of themſelves to read him a Lecture of Repentance; ſo that all other grave and auſtere Correptions are then ſuperfluous and impertinent; and 'tis, on the contrary, more proper in ſuch Traverſes of Fortune, to enjoy the Company of a compaſſionate Friend, who will adminiſter ſome Comfort to the afflicted, and buoy him up under the Preſſure of his Affairs: As *Xenophon* relates that the Preſence of *Clearchus*, a Perſon of a courteous and obliging Aſpect, gave new Life and

and Courage to his Souldiers in the Heat of a Battel, or any other difficult Rencounter. But he who chides and upbraids a Man in diſtreſs, like him who applies a a Medicine for clearing the Sight to a diſtemper'd and inflamed Eye, neither works a Cure, nor allays the Pain, but only adds Anger to his Sorrows, and exaſperates the Patient. A Man in Health indeed will digeſt a friendly Lecture for his Wenching, Drinking, Idleneſs, continual Recreations and Bathing, unſeaſonable Eating, *&c.* But for a ſick Man to be told, that all this comes of his Intemperance, Voluptuouſneſs, High-feeding, Whoring, *&c.* is utterly inſupportable, and worſe than the Diſeaſe it ſelf. O impertinent Man! will ſuch an one ſay, the Phyſicians preſcribe me Caſtor and Scammony, and I am juſt a making my laſt Will and Teſtament, and do you lie railing and preaching to me Lectures of Philoſophy? And thus Men in Adverſity ſtand more in need of our Humanity and Relief, than of ſharp and ſententious Reprimands: for neither will a Nurſe immediately ſcold at her Child that is faln, but firſt help him up, waſh him, and put him in order again, and then chide and whip him. They tell us a Story to this purpoſe of *Demetrius Phalereus*, that when he dwelt an Exile at *Thebes*, in mean beggarly Circumſtances, he was once extreamly concern'd to obſerve the Philoſopher

Crates making towards him, expecting to be treated by him with all the roughneſs of a Cynical Behaviour: But when *Crates* had addreſſed himſelf courteouſly to him, and diſcourſed him upon the point of Exile, endeavouring to convince him that it had nothing miſerable or uneaſy in it, but on the contrary, rather reſcued him from the nice and hazardous Management of Publick Affairs; adviſing him withal to repoſe his Confidence in himſelf, and his own Conſcience: *Demetrius* was ſo taken and encouraged by his Diſcourſe, that he is reported to have ſaid to his Friends, Curſed be thoſe Employs which robb'd me ſo long of the Acquaintance of ſuch an excellent Perſon. For,

Soft, friendly Words revive th' afflicted Soul;
But ſharp Rebukes are only for a Fool.

And this is the way of generous and ingenuous Friends. But they who ſervilely admire you in Proſperity, like old Ruptures, Spaſms and Cramps, which, as *Demoſthenes* ſpeaks, ache and pain us moſt, when ſome freſh Misfortune has befallen the Body, ſtick cloſe to you in the Revolution of your Fortune, and rejoice and enjoy the Change: Whereas, if a Man muſt needs have a Remembrancer of a Calamity which his own Indiſcretion hath pull'd upon him, 'tis enough you put him in

in mind that he ows it not to your Advice, for you often diſſuaded him from the Undertaking.

Well then, you'll ſay, when is a keen Reprehenſion allowable? and when may we chide a Friend ſeverely indeed? I anſwer; When ſome important Occaſion requires it: as the ſtopping him in the Career of his Voluptuouſneſs, Anger, or Inſolence; the repreſſing his covetous Humor, or any other fooliſh Habit. Thus dealt *Solon* with *Cræſus*, puff'd up and debauch'd with the uncertain Greatneſs of his Fortune, when he bad him look to the End. Thus *Socrates* humbled *Alcibiades*, forc'd him into unfeigned Tears, and turn'd his Heart, when he argued the Caſe with him. Such, again, were the Remonſtrances and Admonitions of *Cyrus* to *Cyaxares*, and of *Plato* to *Dion*, who, when the Luſtre and Greatneſs of his Atchievements had fix'd all Mens Eyes upon him, wiſh'd him to beware of Arrogance and Self-conceit, as the readieſt way to make all Men abandon him. And *Speucippus* wrote to him, Not to pride himſelf in the little Applauſes of Women and Children, but to take care to adorn *Sicily* with Religion, Juſtice, and wholeſom Laws, that he might render it a great and illuſtrious Academy. So did not *Euclus* and *Eulæus*, two of *Perſeus*'s Favourites, who fawn'd upon, and complied with him, as obſequiouſly as any Courtier of them all, during

the Succeſs of his Arms; but after his Deſeat at *Pydna* by the *Romans*, inveigh'd bitterly againſt him, reminding him of his paſt Faults, his former Faſt and Arrogance, till the Man, out of meer Anger and Vexation, ſtab'd them both in the place. And ſo much concerning the timing of our Reproofs in general.

Upon what Occurrences a Friend may take occaſion to reprehend.

Now there are ſeveral other accidental Occaſions adminiſtred by our Friends themſelves, which a Perſon heartily ſollicitous for their Intereſt, will lay hold of: As ſome have taken an opportunity of cenſuring them freely, from a Queſtion they have ask'd, from the relation of a Story, or the Praiſe or Diſpraiſe of the ſame Actions in other Men, which they themſelves have committed.

Thus they tell us, *Demaratus* the *Corinthian* coming into *Macedonia*, when *Philip*, and his Queen and Son were at Odds; and being, after a gracious Reception, ask'd by the King, What good Underſtanding was among the *Grecians?* he replied, as being an old Friend and Acquaintance of his, *Ay, by all means, Sir, it highly becomes your Majeſty, to enquire about the Concord betwixt the* Athenians *and* Peloponeſians, *who ſuffer your own Family to be the Scene of ſo much Diſcord and Contention.* And as pert was that of *Diogenes*, who entring *Philip*'s Camp, as he was going to make War upon the *Grecians*, was ſeiz'd upon and brought before the King, who, not knowing him, ask'd

ask'd him, If he was a Spie? *Why yes truly*, ſaid he, *I am a Spie upon your Folly and Imprudence, who, without any neceſſity upon you, are come hither to expoſe your Kingdoms, and your Life to the uncertain Deciſion of the Caſt of a Dye.* Tho this may perhaps ſeem a little too biting and ſatyrical.

Another ſeaſonable Opportunity of reproving your Friend for his Vices, is, when ſome third Perſon has already mortified him upon the ſame account: For a courteous and obliging Man will dexterouſly ſilence his Accuſer, and then take him privately to task himſelf, adviſing him, if for no other reaſon, yet to abate the Inſolence of his Enemies, to manage himſelf more prudently for the future: *For how could they open their Mouths againſt you, what could they have to reproach you with, if you would but reform ſuch and ſuch Vices, which render you obnoxious to their Cenſure?* And by this means the Offence that was given, lies at his door who roughly upbraided him; whilſt the Advantage he reaps, is attributed to the Perſon who candidly advis'd him. But there are ſome who have got yet a genteeler way of Chiding, and that is, of chaſtiſing others for Faults, which they know their Friends really ſtand guilty of: As my Maſter *Ammonius*, perceiving once at his Afternoon-Lecture, that ſome of his Scholars had dined more plentifully than became the Mode- Another Opportunity of reprimanding.

Moderation of Students, immediatly commanded one of his Freemen to take his own Son, and whip him; *For what*, says he, *the Youngster, forsooth, must needs have Vinegar Sawce to his Meat*; and with that, casting his Eye upon us, gave us to understand, that we likewise were concern'd in the Reprehension.

We must not rebuke a Friend in Company.

Again; We must be cautious how we rebuke a Friend in Company, always remembring the Repartee made upon *Plato* on that account: For *Socrates* having sal'n one day very severely upon an Acquaintance of his at Table, *Plato* could not forbear to take him up, saying, *Had it not been more proper, Sir, to have spoke these things in private?* To whom *Socrates* instantly replied, *And had it not been more proper for you to have told me so in private too?* And they say, *Pithagoras* one time ranted a Friend of his so terribly before Company, that the poor young Man went and hang'd himself; from which time the Philosopher would never chide any Man in the presence of another. For the Discovery and Cure of a Vice, like that of a scandalous Disease, ought to be in secret, and not like a publick Show transacted upon a Theater; for 'tis no way the part of a Friend, but a meer Cheat and Trick, for one Man to recommend himself to the Standers-by, and seek for Reputation from the Failures of another; like Mountebank-Chirurgians, who perform their Operations on

on a Stage, to gain the greater Practice. But beſides the Diſgrace that attends a Reproof of this Nature, (a thing that will never work any Cure) we are likewiſe to conſider, that Vice is naturally obſtinate, and loves to diſpute its Ground: For what *Euripides* ſays, is not only true of Love,

The more 'tis check'd, the more it preſſes on,

but of any other Imperfection. If you lay a Man open publickly for it, and tell all, you are ſo far from reforming him, that you force him to brave it out. And therefore as *Plato* adviſes, that old Men, who would be revered of the younger Fry, muſt learn to revere them firſt: ſo certainly modeſtly to reprimand, is the way to meet with a modeſt Return. For he who warily attacks the Criminal, works upon his good Nature by his own, and ſo inſenſibly undermines his Vices. And therefore 'twould be much more proper to obſerve the Rule in *Homer*;

To whiſper ſoftly in the Ear,
Leſt Standers-by ſhould chance to hear.

But above all, we ought not to diſcover the Imperfections of an Husband before his Wife, nor of a Father before his Children, nor of a Lover in company of his Miſtreſs, nor of Maſters in preſence of their Scholars,

lars, or the like; for it touches a Man to the quick, to be rebuked before thoſe who he deſires ſhould think honourably of him. And I verily believe, that 'twas not ſo much the Heat of the Wine, as the Sting of too publick a Reprehenſion, that enraged *Alexander* againſt *Clitus*. And *Ariſtomenes*, *Ptolemy*'s Preceptor, loſt himſelf by awaking the King, dropt aſleep one time at an Audience of Foreign Embaſſadors; for the Court-Paraſites immediatly took this occaſion to expreſs their pretendedly deep reſentments of the Diſgrace done his Majeſty, ſuggeſting, that if indeed the Cares of the Government had brought a little unſeaſonable Drowſineſs upon him, he might have been told of it in private, but ſhould not have had rude hands laid upon his Perſon before ſo great an Aſſembly: Which ſo affected the King, that he preſently ſent the poor Man a Draught of Poiſon, and made him drink it up. And *Ariſtophanes* ſays, *Cleon* blamed him for railing at *Athens* before Strangers, whereby he incenſed the *Athenians* againſt him. And therefore they who aim at the Intereſt and Reformation of their Friends, rather than Oſtentation and Popularity, ought, amongſt other things, to beware of expoſing them too publickly.

He who reprehends others, ought to be a Man of an unblameable Converſation himſelf.

Again; What *Thucidides* makes the *Corinthians* ſay of themſelves, *That they were Perſons every way qualified for the Reprehenſion*

henſion of other Men, ought to be the Character of every one who ſets up for a Monitor. For as *Lyſander* repli'd upon a certain *Megarian*, who in a Council of Allies and Confederates had ſpoke boldly for the Liberties of *Greece*; *This Stile of yours, Sir, would have better become ſome Publick State, than a private Perſon.* So he who takes upon him the Liberty of a Cenſor, muſt be a Man of a regular Converſation himſelf; one like *Plato*, whoſe Life was a continued Lecture to *Speuſippus*; or *Xenocrates*, who caſting his Eye one time upon the diſſolute *Polemon*, at a Diſputation, reformed him with the very Awfulneſs of his Looks. Whereas the Remonſtrance of a lewd whiffling Fellow will certainly meet with no better Entertainment, than that of the old proverbial Repartee,

Phyſician, heal thy ſelf.

They who reprehend others, ought likewiſe to accuſe themſelves.

But becauſe ſeveral accidental Emergencies in Converſation will now and then invite a Man, tho bad enough himſelf, to correct others, the moſt genteel and dextrous way of doing it, will be to involve our ſelves in the ſame Guilt with thoſe we reprehend; as in this Paſſage of *Homer*,

Fie, what's the matter, Diomede, *that we Have now forgot our former Gallantry?*

And

And in this other,

We are not worth one ſingle Hector *all.*

Thus *Socrates* would handſomly twit the Young Men with their Ignorance, by profeſſing his own, pretending for his part he had need with them to ſtudy Morality, and make more accurate Enquiries into the Truth of Things. For a Confeſſion of the ſame Guilt, and a ſeeming Endeavour to reform our ſelves, as well as our Friends, gives credit to the Reprimand, and recommends it to their Affections: But he who gravely magnifies himſelf, whilſt he imperiouſly detracts from others, as being a Man, forſooth, of no Imperfections, unleſs his Age, or a celebrated Reputation indeed command our Attention, is only impertinent, and troubleſom to no purpoſe. And therefore 'twas not without reaſon, that *Phanix*, checking *Achilles* for his intemperate Anger, confeſs'd his own Unhappineſs in that Particular, how he had like once to have ſlain his own Father through a tranſport of Paſſion, had not the ſcandalous Name of Parricide held his hands; that the Heroe might not imagine he took that liberty with him, becauſe he had never offended in the like kind himſelf. For ſuch inoffenſive Reproofs leave a deeper impreſs behind them, when they ſeem the Reſult of Compaſſion, rather than Contempt.

But

We muſt mix our Reproofs with Praiſes.

But becauſe a Mind ſubject to the Diſorders of Paſſion, like an inflamed Eye that cannot bear a great and glaring Light, is impatient of a Rebuke, without ſome temperament to qualify and allay its Poignancy; therefore the beſt Remedy in this Caſe will be to daſh it with a little Praiſe. For a mixture of both together not only abates and takes off from that Roughneſs and Command, which a blunt Reprehenſion ſeems to carry along with it, but raiſes in a Man a generous Emulation of himſelf, whilſt the remembrance of his paſt Vertues ſhames him out of his preſent Vices, and makes him propoſe his former Actions for his future Example. But if you compare him with other Men, as with Fellow-Citizens, his Contemporaries, or Relations, then Vice, which loves to diſpute the Victory, renders him uneaſy and impatient under the Compariſon, and will be apt to make him grumble, and, in an Huff, bid you be gone then, to his Betters, and not trouble him any longer. And therefore we ought not to fall upon other Mens Commendations, before him whom we take the liberty to rebuke, unleſs indeed they be his Parents; as *Agamemnon* in *Homer*:

Tydeus *his Son has not his Father's Soul.*

And *Ulyſſes*, in the Tragedy called the *Scyrii*, ſpeaking to *Achilles*:

Doſt

Doſt thou, who ſprang from a brave Grecian *Race,*
By Spinning, thy great Anceſtors diſgrace?

We muſt not immediately recriminate upon them that blame us.

'Tis in the next place very improper for a Man, immediatly to retort or recriminate upon his Monitor; for this is the way only to occaſion Heats and Animoſities betwixt them, and will rather ſpeak him impatient of any Reproof at all, than deſirous to compenſate the Kindneſs of one with another: And therefore 'tis better to take his Chiding patiently for the preſent, and if he chance afterwards to commit a Fault worth your remarking upon, you have then an opportunity of repaying him in his own Coin: For being reminded, without the leaſt intimation of a former Pique or Diſſatisfaction, that he himſelf did not uſe to overlook the Slips of his Friend, he will receive the Remonſtrance favourably at your hands, as being the Return of Kindneſs, rather than of Anger and Reſentment.

We ought not to reprove our Friend upon every trivial Fault.

Moreover, as *Thucidides* ſays, that he is doubtleſs a wiſe Man, and well-adviſ'd, who will not venture to incur the Odium and Diſpleaſure of any one, except for Matters of the higheſt Concernment: So when we do undertake the ungrateful Office of Cenſor, it ought to be only upon weighty and important Occaſions. For he

he who is peeviſh and angry at every Body, and upon every trivial Fault, acting rather with the imperious Pedantry of a Schoolmaſter, than the Diſcretion of a Friend, blunts the Edg of his Reprehenſions in Matters of an higher Nature, by ſquandring, like an unskilful Phyſician, that keen and bitter, but neceſſary and ſovereign Remedy of his Reproofs, upon many and ſlight Diſtempers, that require not ſo exquiſite a Cure. And therefore a wiſe Man will induſtriouſly avoid the Character of being a Perſon who is always chiding, and delights in finding Faults. Beſides that, whoſoever is of that little Humour, to animadvert upon every trifling Peccadillo, only affords his Friend a fairer occaſion of being even with him one time or another, for his groſſer Immoralities: As *Philotimus* the Phyſician, viſiting a Patient of his, who being troubled with an Inflammation in his Liver, ſhewed him his ſore Finger, told him, his Diſtemper lay not at the root of his Nail. In like manner we may take occaſion now and then to reply upon a Man, who carps at Trifles in another, his Diverſions, Pleaſantries, or a Glaſs of Wine; Let the Gentleman rather, Sir, turn off his Whore, leave off his Dicing, *&c.* for otherwiſe he's an admirable Perſon. For he who is diſpens'd with in ſmaller Matters, more willingly gives his Friend the liberty of reprimanding him for greater. But there

is

is neither Child, nor Brother, nor Servant himſelf, able to endure a Man of a buſy inquiſitive Humour, who brawls perpetually, and is ſowr and unpleaſant upon every inconſiderable occaſion.

We ought to qualify our Friend by praiſing his good Qualities, before we reprove him for his ill ones.

But ſince a weak and fooliſh Friend, as *Euripides* ſays of Old Age, has its ſtrong, as well as feeble part, we ought to obſerve both, and cheerfully extoll the one, before we fall foul upon the other. For as we firſt ſoften Iron in the Fire, and then dip it in Water, to harden it into a due Conſiſtence: So after we have warm'd and mollified our Friend by a juſt Commendation of his Vertues, we may then ſafely temper him with a moderate Reprehenſion of his Vices; we may then ſay, Are theſe Actions comparable to the other? don't you perceive the Advantages of a vertuous Life? This is what we who are your Friends require of you: Theſe are properly your own, Actions for which Nature deſign'd you; but for the other,

Let them for ever from you baniſh'd be,
To deſert Mountains, or the raging Sea.

For as a prudent Phyſician had rather recover his Patient with Sleep, and good Diet, than with Caſtor and Scammony: So a candid Friend, a good Father, or Schoolmaſter, will rather chuſe to reform Mens

Mens Manners by Commendations, than Reproofs. For nothing in the World renders our Corrections ſo inoffenſive, and withal ſo uſeful, as to addreſs our ſelves to the Delinquent in a kind, affectionate manner: And therefore we ought not to deal roughly with him upon his denial of the Matter of Fact, nor hinder him from making his juſt Vindication; but we ſhould rather handſomely help him out in his Apology, and mollify the Matter: As *Hector* to his Brother *Paris*;

Unhappy Man, by Paſſion over-rul'd:

Suggeſting, that he did not quit the Field, in his Encounter with *Menelaus*, out of Cowardiſe, but meer Anger and Indignation.

And *Neſtor* ſpeaks thus to *Agamemnon*;

You only yielded to the great Impulſe.

For you did ſuch a thing through Ignorance or Inadvertency, is, in my Opinion, a much more genteel Expreſſion, than bluntly to ſay, You have dealt unjuſtly, or acted baſely by me: And to adviſe a Man not to quarrel with his Brother, is more civil, than to ſay, Don't you envy and malign

him: And, Keep not Company with that Woman who debauches you, is ſofter Language than, Don't you debauch her.

How to prevent ill Habits in our Friends.

And thus you ſee with what Caution and Moderation we muſt reprehend our Friends, in reclaiming them from Vices to which they are already ſubjected; whilſt the Prevention of them doth require a clear contrary Method: For when we are to divert them from the commiſſion of a Crime, or to check a violent and headſtrong Paſſion, or to puſh on and excite a phlegmatick lazy Humour to great Things, we may then aſcribe their Failings to as diſhonourable Cauſes as we pleaſe.

Thus *Ulyſſes*, when he would awaken the Courage of *Achilles*, in one of *Sophocles* his Tragedies, tells him, That 'twas not the Buſineſs of a Supper that put him in ſuch a Fret, as he pretended, but becauſe he was now arriv'd within ſight of the Walls of *Troy*. And when *Achilles*, in a great Chaſe at the Affront, ſwore he would ſail back again with his Squadron, and leave him to himſelf, *Ulyſſes* came upon him again with this Rejoinder:

Come,

Come, Sir, 'tis not for this you'd
ſail away;
But Hector's *near, it is not ſafe*
to ſtay.

And thus, by repreſenting to the Bold and Valiant, the danger of being reputed a Coward; the Temperate and Sober, a Debauchee; and the Liberal and Magnificent, Stingie and Sordid: we ſpur them on to brave Actions, and divert them from baſe and ignominious.

Indeed when a Thing is once done, and paſt Remedy, we ought to qualify and attemperate our Reproofs, and commiſerate, rather than reprimand. But if it be a Buſineſs of pure prevention, of ſtopping a Friend in the Career of his Irregularities, our Applications muſt be vehement, inexorable, and indefatigable: For this is the proper Seaſon for a Man to ſhew himſelf a true Monitor, and a Friend indeed; for we ſee that even Enemies reprove each other for Faults already committed. As *Diogenes* ſaid pertinently enough to this purpoſe, That he who would act wiſely, ought to be ſurrounded either with good Friends, or flagrant Enemies; for the one always teach us to

well, and the other as constantly accuse us, if we do ill.

But certainly 'tis much more eligible to forbear the commission of a Fault, by hearkning to the good Advice of our Friends, than afterwards to repent of it, by reason of the Obloquy of our Enemies; And therefore, if for no other Reason, we ought to apply our Reprehensions with a great deal of Art and Dexterity, because they are the most Sovereign Physick that a Friend can prescribe, and which not only require a due Mixture of Ingredients in the Preparation of them, but a seasonable Juncture for the Patient to take them in.

But because, as it has been before observ'd, Reproofs usually carry something of Trouble and Vexation along with them, we must imitate skilful Physicians, who, when they have made an Incision in the Flesh, leave it not open to the Smart and Torment that attends it, but chafe and foment it to asswage the Pain: So he who would admonish dextrously, must not immediately give a Man over to the Sting and Anguish of his Reprehensions, but endeavour to skin over the Sore with a more mild and diverting Converse; like Stone-Cutters, who, when they have made

made a Fracture in their Statues, poliſh and brighten them afterwards: But if we leave them in pain with their Wounds and Reſentments, and, as it were, the Marks of our Reproofs yet green upon them, they will hardly be brought to admit of any Lenitive we ſhall offer for the future. And therefore they who will take upon them to admoniſh their Friends, ought eſpecially to obſerve this main Point, Not to leave them immediately upon it, nor abruptly break off the Conference with diſobliging and bitter Expreſſions.

That it is not poſſible to live pleaſurably according to the Doctrine of EPICURUS.

Done into Engliſh out of the Greek, by WILLIAM BAXTER, Gent.

EPICURUS's great Confident and Familiar, *Colotes*, ſet forth a Book with this Title to it, *That according to the Tenets of the other Philoſophers, it's impoſſible to live.* Now what occurr'd to me then to ſay againſt him, in the defence of thoſe Philoſophers, hath been (*a*) already put into Writing by me: But ſince upon the breaking up of our Lecture, (*b*) ſeveral Things have happened to be ſpoken afterwards in the Walks in further oppoſition to his Party, I thought it not amiſs to recollect them alſo, if for no other reaſon, yet for this one, That thoſe may ſee, that will needs

be contradicting of other Men, (*c*) they ought not to run curſorily over the Diſcourſes and Writings of thoſe they would diſprove; nor by tearing out one Word here, and another there, or by falling foul upon particular Paſſages without the Books, to impoſe upon the Ignorant and Unlearned. Now as we were leaving the School, to take a Walk (as our manner is) in the Green, *Zeuxippus* began to us: In my Opinion the Debate was managed on our ſide with more Softneſs, and leſs Freedom than was fitting; I am ſure, (*d*) *Heraclides* ſufficiently ſignifi'd his diſguſt at us at parting, for ſaving our own Heads whole, while he was ſo warmly engaged againſt *Epicurus* and *Metrodorus*. Yet you may remember, reply'd *Theon*, how you told them, *Colotes* himſelf, compared with the Rhetorick of thoſe two Gentlemen, would appear the complaiſanteſt Man alive: For when they have tak'd together the lewdeſt Terms of Ignominy the Tongue of Man ever uſed; as, (*e*) *Buffooneries*, *Trollings*, *Arrogancies*, *Whorings*, *Aſſaſſinations*, *Whining Counterfeits*, *Croſs-grain'd Fellows*, and *Blockheads*; they fairly throw them in the Faces of *Ariſtotle*, *Socrates*, *Pythagoras*, *Protagoras*, *Theophraſtus*, *Heraclides*, *Hipparchus*, and which not, even of the beſt and moſt celebrated Authorities? So that ſhould they paſs for very knowing Men upon all other accounts, yet their very Calumnies and Reviling Language would beſpeak

beſpeak them at the greateſt diſtance from Philoſophy imaginable: For Emulation can never enter that God-like Conſort, nor ſuch Fretfulneſs as wants Reſolution to conceal its own Reſentments. (*f*) *Ariſtodemus* then ſubjoin'd; *Heraclides*, you know, is a great Philologiſt, and that may be the reaſon why he made *Epicurus* thoſe Amends for the *Poetick Din*, (ſo that Party ſtile Poetry) and for the *Fooleries of Homer*; or elſe, it may be, it was becauſe *Metrodorus* had libell'd that Poet (*g*) in ſo many Books. But let us let theſe Gentlemen paſs at preſent, *Zeuxippus*, and rather return to what was charged upon the Philoſophers, in the beginning of our Diſcourſe, *That it is impoſſible to live according to their Tenets:* And I ſee not why we two may not diſpatch this Affair betwixt us, with the good Aſſiſtance of *Theon*; for I find this Gentleman (meaning me) is already tir'd. Then *Theon* ſaid to him,

(*h*) *Our Fellows have that Garland from us won;*

Therefore, if you pleaſe,

Let's fix another Goal, and at that run.

We will e'en proſecute them at the Suit of the Philoſophers, in the following Form: (*i*) We'll prove, if we can, *That 'tis impoſſible to*

to live a pleaſurable Life according to their Tenets. Bleſs me! (ſaid I to him, ſmiling) you ſeem to me to level your Foot at the very Bellies of the Men, and to deſign to enter the Liſt with them for their Lives, whilſt you go about to rob them thus of their Pleaſure; and they cry out to you:

Forbear, w'are no good Boxers, Sir;

No, nor good Pleaders, nor good Senators, nor good Magiſtrates neither;

Our proper Talent is to eat and drink,

And to excite ſuch tender and delicate Motions in our Bodies, as may chafe our Imaginations to ſome jolly Delight or Gaiety. And therefore you ſeem to me, not ſo much to take off (as I may ſay) the pleaſurable part, as to deprive the Men of their very Lives, while you will not leave them to live pleaſurably. Nay then, ſaid *Theon*, if you thus comment upon me, (*k*) pray propoſe ſome other Queſtion your ſelf, that may be more to your mind. By no means, ſaid I, I am for this, and ſhall not only hear (*l*), but anſwer you too, if you ſhall require it: But I muſt leave it to you, which of you ſhall begin.

Then, after *Theon* had ſpoken ſomething to excuſe himſelf, *Ariſtodemus* ſaid, When we had ſo ſhort and fair a Cut to our Deſign, how have you blockt up the Way

Way before us, by preventing us from joining Iſſue with the Faction at the very firſt, upon the ſingle Point of *Seemly* and *Decorous!* For you muſt grant, it can be no eaſy matter to drive Men, already poſſeſt, that Pleaſure is their utmoſt Good, yet to believe a Life of Pleaſure impoſſible to be attain'd: But now the truth is, that at what time they fail'd of living becomingly, they fail'd alſo of living pleaſurably; for to live pleaſurably, and yet unbecomingly, is even by themſelves allow'd inconſiſtent. *Theon* then ſaid, We may probably reſume the Conſideration of that in the proceſs of our Diſcourſe; in the Interim we will make uſe of their Conceſſions. Now they ſuppoſe their laſt Good to lie about the Belly, and ſuch other Conveyances of the Body, as let in Pleaſure, and not Pain; and are of opinion, that all the brave and ingenious Inventions that ever have been, were contriv'd at firſt for the pleaſure of the Belly, or the good hope of compaſſing ſuch pleaſure, as the Sage *Metrodorus* informs us. By which, my good Friend, it is very plain, they found their Pleaſure in a poor, rotten and unſure Thing, and that is equally (*m*) perforated for Pains, by the very Paſſages they receive their Pleaſures by; or rather indeed, that admits Pleaſure but by a few, but Pain by all its parts: For the whole of Pleaſure is (*n*) in a manner in the Joints, Nerves, Feet, and Hands; and

and theſe are oft the Seats of very grievous and lamentable Diſtempers; as Gouts, corroding Rheums, Gangrenes, and putrid Ulcers. And if you apply to your ſelf the exquiſiteſt of Perfumes or Guſts, you will find but ſome one ſmall part of your Body, that is finely and delicately touch'd, while the reſt are many times fill'd with Anguiſh and Complaints. Beſides, there is no part of us Proof againſt Fire, Sword, Teeth, or Scourges, or inſenſible of Dolours and Aches: Yea, Heats, Colds, and Feavers ſink into all our parts alike. But Pleaſures, like Gales of ſoft Wind, move ſimpering, one towards one Extreme of the Body, and another towards another, and then go off in a Vapour. Nor are they of any long durance neither, but as ſo many glancing Meteors, are no ſooner kindled in the Body, but they are quenched by it. (o) As to Pain, *Æſchylus*'s *Philoctetes* affords us a ſufficient Teſtimony:

The cruel Viper will ne're quit my Foot,
Her dire, invenom'd Teeth have there ta'ne Root.

(p) For Pain will not troll off as Pleaſure doth, nor imitate it in its pleaſing and tickling Touches: But as the Clover twiſts its perplext and winding Roots into the Earth, and through its courſeneſs abides there a long time: So Pain diſperſes and en-

entangles its Hooks and Roots in the Body, and continues there, not for a Day, or a Night, but for ſeveral Seaſons of Years, if not for ſome Revolutions of Olympiads, nor ſcarce ever departs, unleſs ſtruck out by other Pains, as by ſtronger Nails. For who ever drank ſo long, as thoſe that are in a Fever are a-dry? Or who was ever ſo long eating, as thoſe that are beſieg'd ſuffer Hunger? Or where are there any that are ſo long ſolaced with the Converſation of Friends, as Tyrants are racking and tormenting? Now all this is owing to the Baſeneſs of the Body, and its natural Incapacity for a pleaſurable Life; for it bears Pains better than it doth Pleaſures, and is, with reſpect to thoſe, firm and hardy, but, with reſpect to theſe, (*q*) feeble, and ſoon pall'd. To which add, That (*r*) if we touch a Life of Pleaſure, theſe Men won't give us leave to go on, but will preſently confeſs themſelves, that the Pleaſures of the Body are but ſhort, or rather indeed but of a Moment's continuance, if they do not deſign (*s*) to banter us, or elſe ſpeak it out of Vanity. As when *Metrodorus* tells us, *We many times ſpit at the Pleaſures of the Body.* Nay, *Epicurus* ſaith, *A wiſe Man, when he is ſick, many times laughs in the Extremity of his Diſtemper.* With what conſiſtence then can thoſe that account the Pains of the Body ſo light and eaſy, think ſo highly of its Pleaſures? For ſhould we allow them not to come behind

hind its Pains, either in duration or magnitude, they would not yet have their being without them: For *Epicurus* hath made the removal of all that pains, the common Definition of them all; as if Nature had intended to advance the pleaſurable part only to the deſtruction of the painful, but would not have it improv'd any further in magnitude; and as if ſhe only diverted her ſelf with certain uſeleſs Diverſifications, (*t*) after ſhe hath once arrived to an Abolition of Pain. But now the Paſſage to this, conjoin'd with an Appetence, which is the meaſure of Pleaſure, is extreme ſhort, and ſoon over. And therefore the Senſe of their narrow Entertainment here, hath obliged them to tranſplant their laſt End from the Body, as from a poor and lean Soil, to the Mind, in hopes of producing there, as it were, (*u*) large Paſtures, and fair Meadows of Delights and Satisfactions.

(*w*) *For* Ithac *Iſle is no fit place,*
For mettled Steeds to run a Race.

Neither can the Joys of our poor Bodies be ſmooth and equal, but on the contrary muſt be courſe and harſh, and immixt with much that is diſpleaſing and inflam'd.

Zeuxippus then ſaid, And do you not think then, they take the right courſe, to begin at the Body, where they obſerve Plea-

Pleaſure to have its firſt Riſe, and thence (*x*) to paſs to the Mind, as the more ſtable and ſure part, there to compleat and crown the Whole?

They do, by *Jove*, I ſaid; and, if after removing thither, they have indeed found ſomething more conſummate than before, a Courſe too as well agreeing with Nature, as becoming Men adorn'd with both Contemplative and Civil Knowledg. But if after all this, you ſtill hear them cry out, and proteſt, That the Mind of Man can receive no Satisfaction or Tranquillity from any thing under Heaven, but from the Pleaſures of the Body, either in poſſeſſion or expectance, and that theſe are its proper and only Good; can you forbear thinking they make uſe of the Soul, but as (*y*) a freſh Cask for the Body, while they mellow their Pleaſure by ſhifting it thither, as they rack Wine out of an old and leaky Veſſel into a new one, and then imagine they have perform'd ſome extraordinary and very fine thing? True indeed, (*z*) a freſh Pipe may both contain and recover Wine that Age hath decay'd; but the Mind, receiving but the remembrance only of paſt Pleaſure, like a kind of Scent, retains that, and no more. For as ſoon as it hath given one hiſs in the Body, it immediatly expires; and that little of it that ſtays behind in the Memory, is but flat, and like a queaſie Fume: As if a Man ſhould lay up and treaſure (*a*) in his Fancy, what

what he either ate or drank yeſterday, that he may have recourſe to that when he wants freſh Fare. See now how much more temperate (*b*) the *Cyrenaicks* are, who, tho they have drunk out of the ſame Bottle with *Epicurus*, yet will not allow Men ſo much as to practiſe their Amours by Candle-Light, but only under the Covert of the Dark, for fear Seeing ſhould faſten too quick an Impreſſion of the Images of ſuch Actions upon the Fancy, and thereby too frequently inflame the Deſire. But theſe Gentlemen account it the higheſt Accompliſhment of a Philoſopher, to have a clear and retentive Memory of all the various Figures, Paſſions, and Touches of paſt Pleaſure. We will not now ſay, they preſent us with nothing worthy the Name of Philoſophy, while they leave the Refuſe of Pleaſure in their wiſe Man's Mind, as if it could be a Lodging for Bodies. But that it's impoſſible ſuch things as theſe ſhould make a Man live pleaſurably, I think abundantly manifeſt from hence: (*c*) For it will not perhaps ſeem ſtrange, if I aſſert, That the Memory of Pleaſure paſt brings no pleaſure with it, (*d*) at what time it ſeems little in the very Enjoyment, or to Men of that Abſtinence (*e*) as to account it for their Benefit to retire from its firſt Approaches, when even the moſt amaz'd and ſenſual Admirers of corporeal Delights, remain no longer in their gawdy and pleaſant Humour, than their Pleaſure laſts them.

them. What remains is but an empty Shadow and Dream of that Pleaſure, that hath now taken Wing, and is fled from them, and that ſerves but for Fuel to foment their untam'd Deſires: Like as in thoſe that dream they are a-dry, or in Love, their unaccompliſht Pleaſures and Enjoyments do but excite the Inclination to a greater keenneſs. Nor indeed can the remembrance of paſt Enjoyments afford them any real Contentment at all, but muſt ſerve only with the help of a quick Deſire, to raiſe up very much of Outrage and ſtinging Pain out of the Remains of a feeble and befooling Pleaſure. *f)* Neither doth it befit Men of Continence and Sobriety, to exerciſe their thoughts about ſuch poor things, or to do (*g*) what one twitted *Carneades* with, to reckon, as out of a Diurnal, how oft they have lain (*h*) with *Hedeia*, or *Leontion*, or where they laſt drunk *Thaſian* Wine, or at (*i*) what Twentieth-day Feaſt they had a coſtly Supper: For ſuch Tranſport and Captivatedneſs of the Mind to its own Remembrances, as this is, would ſhew a deplorate and beaſtial Reſtleſneſs and Raving towards the preſent and hop'd for Acts of Pleaſure. And therefore I cannot but look upon the Senſe of theſe Inconveniencies, as the true Cauſe of their retiring at laſt to a Freedom from Pain, and a firm State of Body; as if living pleaſurably could lie in bare imagining this either paſt

or future to ſome Perſons. True indeed it is, that a ſound State of Body, and a good Aſſurance of its continuing, muſt needs afford a moſt tranſcending and ſolid Satisfaction to all Men capable of Reaſoning. But yet look firſt what work they make, while they courſe this ſame Thing, whether it be Pleaſure, Exemption from Pain, (*k*) or good Health, up and down, firſt from the Body to the Mind, and then back again from the Mind to the Body, being compell'd to return it to its firſt Origin, leſt it ſhould run out, and ſo give them the ſlip. Thus they pitch the pleaſur'd part in the Body, (*l*) (as they term it) upon the complacent part in the Mind, and yet conclude again with the good hopes that complacent part hath in the pleaſur'd. Indeed what wonder is it, if when the Foundation ſhakes, the Superſtructure totter? Or that there ſhould be no ſure Hope, nor unſhaken Joy in a Matter that ſuffers ſo great Concuſſion and Changes, as continually attend a Body expos'd to ſo many Violences and Strokes from without, and that hath within it the Origins of ſuch Evils as human Reaſon cannot avert. For if it could, no underſtanding Man would ever fall under Stranguries, Gripes, Conſumptions, or Dropſies; with ſome of which *Epicurus* himſelf did conflict, and *Polyænus* with others, and others of them were the Deaths of *Neocles* and (*m*) *Agathobulus*. And this we mention, not to diſ-

diſparage them, knowing very well that *Pherecydes* and *Heraclitus*, both very excellent Perſons, labour'd under very uncouth and calamitous Diſtempers. We only beg of them, if they will own their own Diſeaſes, and not by noiſy Rants and popular Harangues incur the Imputation of falſe Bravery, either not to take the Health of the whole Body for the ground of their Content, or elſe not to ſay, that Men under the extremities of Dolours and Diſeaſes, can yet rally and be pleaſant. For a ſound and hail Conſtitution of Body is indeed a thing that often happens, but a firm and ſtedfaſt Aſſurance of its Continuance can never befall any intelligent Mind. But as at Sea (according to *Æſchylus*)

(n) *Night to the ableſt Pilot Trouble brings.*

(And ſo will a Calm too, for no Man knows what will be,) So likewiſe is it impoſſible for a Soul, that dwells in a healthful Body, and that places her Good in the Hopes ſhe hath of that Body, to perfect her Voyage here without Frights or Waves. For Man's Mind hath not, like the Sea, its Tempeſts and Storms only from without it, but it alſo raiſes up from within far more and greater Diſturbances. And a Man may with more reaſon look for conſtant fair Weather in the midſt of Winter, than for perpetual Exemption

from Afflictions in his Body. For what elſe hath given the Poets occaſion to term us *One-day Animals*, *Uncertain*, and *Unfixt*? and to liken our Lives to Leaves, that both ſpring and fall in the compaſs of a Summer; but the unhappy, calamitous, and ſickly Condition of the Body, whoſe very utmoſt Good we are warn'd to dread and prevent? *For an exquiſite Habit, Hippocrates* ſaith, *is ſlippery and hazardous.* And,

He that but now look'd jolly, plump and ſtout,
Like a Star ſhot by Jove, *is now gone out.*

As it is in *Euripides*. And it is a vulgar Perſuaſion, that very handſom Perſons, if ſeen firſt, oft ſuffer damage by Envy and an evil Eye; for that a Body at its utmoſt vigour, will through delicacy very ſoon admit of Changes. But now that theſe Men are miſerably unprovided for an undiſturbed Life, you may diſcern even from what themſelves advance againſt others: For they ſay, that thoſe that commit Wickedneſs, and incur the diſpleaſure of the Laws, live in conſtant Miſery and Fear; for that, tho they may perhaps attain to Privacy, yet is it impoſſible they ſhould ever be well aſſur'd of that Privacy: Whence the ever-impending Fear of the future will not permit them to have either Complacency or Aſſurance in

in their preſent Circumſtances. But they conſider not how they ſpeak all this againſt themſelves: For a ſound and healthy State of Body they may indeed oftentimes poſſeſs; but that they ſhould ever be well aſſur'd of its continuance, is impoſſible, but muſt of neceſſity be in conſtant diſquiet and pain for the Body, with reſpect to Futurity; and if not, why do they then look for a firm and ſtedfaſt Aſſurance from it, when (*o*) they know they could never yet attain it? But to do no Wickedneſs, will contribute nothing to our Aſſurance; for it is not ſuffering unjuſtly, but ſuffering in it ſelf, that's diſmaying: Nor can it be a matter of Trouble to be engaged in Villanies ones ſelf, and not afflictive to ſuffer by the Villanies of others. Neither can it be ſaid, that the Tyranny of *Lachares* was leſs, if it was not more, calamitous to the *Athenians*, and that of *Dionyſius* to the *Syracuſans*, than they were to the Tyrants themſelves: For it was diſturbing, that made them be diſturb'd; and their oppreſſing and peſtering of others firſt, gave them occaſion to expect to ſuffer ill themſelves. Why ſhould a Man recount the Outrages of Rabbles, the Barbarities of Thieves, or the Villanies of Inheritors, or yet the Contagions of Airs, and (*p*) the Concurſions of Seas, by which *Epicurus* (as himſelf writeth) was (*q*) in his Voyage to *Lampſacus*, within very little of drowning? The very Compoſition

of the Body, it containing in it the matter of all Diſeaſes, and (to uſe a Pleaſantry of the Vulgar's) *cutting Thongs for the Beaſt out of its own Hide*, I mean, Pains out of the Body, is ſufficient to render Life perilous and uneaſy, and that to the Good, as well as to the Bad, if they have learnt to place their Complacence and Aſſurance in the Body, and the hopes they have of it, and in nothing elſe; as *Epicurus* hath written, as well in many other of his Diſcourſes, as in that *Of Man's End*. They therefore aſſign not only a treacherous and unſure Ground of their pleaſurable Living, but alſo one in all reſpects deſpicable and little, if the eſcaping of Evils be the matter of their Complacence and laſt Good. But now they tell us, *Nothing elſe can be ſo much as imagin'd, and that Nature hath no other Place to beſtow her Good in, but only that out of which her Evil hath been driven*; as *Metrodorus* ſpeaks (r) in his Book *againſt the Sophiſts*. So that this ſingle thing, to eſcape Evil, is their ſupreme Good; for there's no room to lodge this Good in, where no more of what's painful and afflicting goes out. Like unto this is that of *Epicurus*, where he ſaith, *The very Eſſence of Good ariſes from the eſcaping of Bad, and a Man's remembring, recollecting, and rejoycing within himſelf*, (s) *that this hath befallen him: For what occaſions tranſcending Joy*, (he ſaith) *is ſome great impending Evil eſcap'd, and in*

in this lies the very Nature and Eſſence of Good, if a Man conſider it aright, and contain himſelf when he hath done, and not ramble and prate idly about it. O the rare Satisfaction and Felicity theſe Men enjoy, that can thus rejoice for having undergone no Evil, nor endur'd either Sorrow or Pain! Have they not reaſon, think you, to value themſelves for ſuch things as theſe, and to ſay as they are wont, when they ſtile themſelves *Immortals*, and *Equals to Gods?* And when through the Exceſſiveneſs and Tranſcendency of the bleſſed Things they enjoy, they rave even to the degree of whooping and hollowing, for very ſatisfaction that to the ſhame of all Mortals they have been the only Men that could find out this Celeſtial and Divine Good, that lies in an Exemption from all Evil! So that their Beatitude differs little from that of Swine and Sheep, while they place it in a meer tolerable and contented State, either of the Body, or of the Mind upon the Body's account. For even the more ingenious and airy ſort of Brutes do not eſteem (*t*) eſcaping of Evil their laſt End, but when they have taken their Repaſt, they are diſpoſed next by Fulneſs to Singing, and they divert themſelves with ſwimming and flying; and their Gaiety and Sprightlineſs prompt them to entertain themſelves with attempting to counterfeit all ſorts of Voices and Notes; and then they make their Careſſes to one another,

by skipping and dancing one towards another; Nature inciting them, after they have eſcap'd Evil, to look after ſome Good, or rather to ſhake off what they find uneaſy and diſagreeing, as an Impediment to their purſuit of ſomething better and more congenial. For what we cannot be without, deſerves not the Name of Good; but that which claims our Deſire and Preference, muſt be ſomething beyond a bare Eſcape from Evil: And ſo, by *Jove*, muſt that be too, that's either agreeing or congenial to us, according to *Plato*, who will not allow us to give the Name of Pleaſures to the bare Departures of Sorrows and Pains, but would have us look upon them rather as obſcure Draughts and Mixtures of agreeing and diſagreeing, as of black and white, while the Extremes would advance themſelves to a middle Temperament. But oftentimes Unskilfulneſs and Ignorance of the true Nature of the Extreme, (*u*) occaſions ſome to miſtake the middle Temperament for the extreme and outmoſt part: And thus do *Epicurus* and *Metrodorus*, while they make avoiding of Evil to be the very Eſſence and Conſummation of Good; and ſo receive but as it were the Satisfaction of Slaves, or of Rogues newly diſcharg'd the Goal, who are well enough contented, if they may but waſh and ſupple their Sores, and the Stripes they receiv'd by whipping, but never in their Lives had one taſte or

ſight

ſight of a generous, clean, unmixt, and unulcerated Joy: For it follows not, that if it be vexatious to have one's Body itch, or one's Eyes to run, it muſt be therefore a Bleſſing to ſcratch ones ſelf, and to wipe ones Eyes with a Rag; nor that if it be bad to be dejected or diſmay'd at Divine Matters, or to be diſcompos'd with the Relations of Hell, that therefore the bare avoiding of all this muſt be ſome happy and amiable thing. The truth is, theſe Mens Opinion, tho it pretends ſo far (*w*) to outgo that of the Vulgar, (*x*) allows their Joy but a ſtrait and narrow Compaſs to toſs and tumble in, while it extends it but to an Exemption from the Fear of Hell, and ſo makes that the Top of acquired Wiſdom, which is doubtleſs natural to the Brutes. For if (*y*) Freedom from bodily Pain be ſtill the ſame, whether it come (*z*) by Endeavour or by Nature, neither then is an undiſturbed State of Mind the greater for being attain'd to by Induſtry, than if it came by Nature: though a Man may with good reaſon maintain that to be the more confirm'd Habit of the Mind, that naturally admits of no Diſorder, than that which by Application and Judgment eſchews it. But let us ſuppoſe them both equal, they will yet appear not one jot ſuperior to the Beaſts, for being unconcern'd at the Stories of Hell, and the Legends of the Gods, and for not expecting endleſs Sorrows and (*a*) everlaſting Tor-

Torments hereafter. For it is *Epicurus* himſelf that tells us, that (b) *had our Surmiſes about the Meteors in the Air, and our fooliſh Apprehenſions of Death, and the Pains that enſue it, given us no diſquiet, we had not then needed to contemplate Nature for our Relief.* For neither have the Brutes any weak Surmiſes of the Gods, or fond Opinions (c) about Things after Death, to diſorder themſelves with; nor have they as much as Imagination or Notion that there is any thing in theſe to be dreaded. I confeſs, had they left us the benign Providence of God as a Preſumption, wiſe Men might then ſeem, by reaſon of their good hopes from thence, to have ſomething towards a pleaſurable Life that Beaſts have not: But now ſince they have made it the Scope of all their Diſcourſes of God, that they may not fear him, but be eas'd of all concern about him, I much queſtion, whether thoſe that never thought at all of him, have not this in a more confirm'd degree than they that have learn'd to think he can do no harm: For if they were never free'd from Superſtition, they never fell into it; and if they never laid aſide a diſturbing Conceit of God, they never took one up. The like may be ſaid as to Hell, and the future State: For tho (d) neither the Epicurean nor the Brute can hope for any Good thence; yet ſuch as have no forethought of Death at all, cannot but be leſs amus'd and ſcar'd with what comes

after

after it, than they that betake themſelves to the Principle, (*e*) *That Death is nothing to us.* But ſomething to them it muſt be, at leaſt ſo far as they concern themſelves to reaſon and contemplate about it: But now the Beaſts are wholly exempted from thinking of what appertains not to them; and if they flie from Blows, Wounds, and Slaughters, they fear no more in Death than is diſmaying to the Epicurean himſelf. Such then are the Things they boaſt to have attained by their Philoſophy. Let us now ſee what thoſe are (*f*) they deprive themſelves of, and chaſe away from them. For thoſe Diffuſions of the Mind that ariſe from the Body, and the pleaſing Condition of the Body, if they be but moderate, appear to have nothing in them that's either great or conſiderable; but if they be exceſſive, beſides their being vain and uncertain, they are alſo importune and petulant; nor ſhould a Man term them either mental Satisfactions or Gaieties, but rather corporeal Gratifications, they being at beſt but the Simperings and Effeminacies of the Mind. But now ſuch as juſtly deſerve the Names of Complacencies and Joys, are wholly refin'd from their contraries, and are immixt with neither Vexation, Remorſe, nor Repentance; and their Good is congenial to the Mind, and truly mental and genuine, and not ſuper-induc'd: Nor is it devoid of Reaſon, but moſt rational, as ſpringing either from that

that in the Mind that's contemplative and enquiring, or elſe from that part of it that is active and heroick: Either of which, how many and how great Satisfactions it affords us, he that would, can never relate. But to hint briefly at ſome of them. We have the Hiſtorians before us, which tho they find us many and delightful Exerciſes, yet they ſtill leave our Deſire after Truth inſatiate and uncloy'd with Pleaſure, through which even Lies are not without their Grace. Yea, Tales and Poetick Fictions, while they cannot gain upon our Belief, yet have ſomething in them that's charming to us: For do but think with your ſelf, with what a ſting we read *Plato*'s *Atlantick*, and the Concluſion of the *Iliad*, and how we hanker and gape after the reſt of the Tale, as when ſome beautiful Temple or Theater is ſhut up. But now the informing of our ſelves with the Truth her ſelf, is a thing ſo delectable and lovely, as if our very Life and Being were for the ſake of knowing. And the darkeſt and grimmeſt Things in Death are its Oblivion, Ignorance and Obſcurity. Whence, by *Jove*, it is, that almoſt all Mankind encounter with thoſe that would deſtroy the Senſe of the Departed, as placing the very whole of their Life, Being, and Satisfaction ſolely in the ſenſible and knowing part of the Mind. For even the Things that grieve and afflict us, yet afford us a ſort of Pleaſure in the hearing.

And

And it is often ſeen, that thoſe that are diſordered by what is told them, even to the degree of weeping, notwithſtanding (*g*) require the telling of it. So he in the Tragedy ;

Alas! I feel't, and dread it to relate.
I dread to hear it too, but I muſt hav't.

But this may ſeem perhaps a ſort of Intemperateneſs of Delight in knowing every thing, and as it were (*h*) a Stream violently bearing down the reaſoning Faculty. But now when a Story that hath in it nothing that's troubling and afflictive, treats of great and heroick Enterprizes with a potency and grace of Stile, ſuch as we find in *Herodotus*'s Grecian, and in *Xenophon*'s Perſian Hiſtory, or in what,

Inſpir'd by heav'nly Gods, ſage Homer *ſung* ;

Or in the *Travels* of *Eudoxus*, the *Foundations* and *Republicks* of *Ariſtotle*, and the *Lives of famous Men* compil'd by *Ariſtoxenus:* Theſe will not only bring us exceeding much and great Contentment, but ſuch alſo as is clean and ſecure from Repentance. And who could take greater ſatisfaction, either in eating when a-hungry, or in drinking when a-dry, amongſt the *Pheacks*, than in going over *Ulyſſes*'s Relation of his own Voyage and Rambles? And what

what Man could be better pleas'd with the Embraces of the moſt exquiſite Beauty, than with ſitting up all Night to read over what *Xenophon* hath written of *Panthea*, or *Ariſtobulus* of *Timoclea*, or *Theopompus* of *Thisbe?* But now theſe appertain all ſolely to the Mind. But they chaſe away from them the Delights (*i*) that accrue from the Mathematicks alſo. Tho the Satisfactions we receive from Hiſtory have in them ſomething ſimple and equal; but thoſe that come from Geometry, Aſtronomy, and Muſick, inveigle and allure us with a ſort of Nimbleneſs and Variety, and want nothing that's tempting and engaging, their Figures attracting us as ſo many Charms, whereof whoever hath once taſted, if he be but competently skill'd, will run about, chanting that in *Sophocles*,

(k) *I'm mad, the Muſes with new Rage inſpire me.*

(*l*) And again,

I'll mount the Hill, my Lyre, my Numbers fire me.

Nor doth *Thamyras* break out into Poetick Raptures upon any other Score; nor, by *Jove*, *Eudoxus*, *Ariſtarchus*, or *Archimedes*. And when the Lovers of the Art of Painting are ſo enamour'd with the Charmingneſs of their own Performances, that *Nicias*

Nicias, as he was drawing the *Evocation of Ghoſts* in *Homer*, often ask'd his Servants, whether he had din'd or no? And when King *Ptolemy* had ſent him threeſcore Talents for his Piece, after it was finiſhed, he neither would accept the Money, nor part with his Work. What and how great Satisfactions may we then ſuppoſe to have been reap'd from Geometry and Aſtronomy, by *Euclid*, when he wrote his Perſpectives? by *Philippus*, when he had perfected his Demonſtration of the Figure of the Moon? by *Archimedes*, when with the help of a certain Angle he had found the Sun's Diameter to make the ſame part of the largeſt Circle, that that Angle made of four Right-ones? and by *Apollonius* and *Ariſtarchus*, who were the Inventers of ſome other Things of the like nature? The bare contemplating and comprehending of which now engender in the Learners both unſpeakable Delights, and a marvellous heighth of Spirit. And it doth in no wiſe beſeem me, by comparing with theſe the fulſom Debauches of Victualling Houſes and Stews, to contaminate *Helicon* and the Muſes,

Where Swain his Flock ne're fed,
Nor Tree by Hatchet bled.

But theſe are the verdant and untrampled Paſtures of ingenious Bees; but thoſe are more like the Mange of lecherous Boars and

and He-goats. And tho a voluptuous Temper of Mind be naturally fantastick and precipitate, yet never any yet sacrificed an Ox for joy that he had gain'd his Will of his Mistress; nor did any ever wish to die immediately, might he but once satiate himself with the costly Dishes and Comfits at the Table of his Prince. But now *Eudoxus* wish'd he might stand by the Sun, and inform himself of the Figure, Magnitude, and Beauty of that Luminary, tho he were, like *Phaethon*, consumed by it. And *Pythagoras* offered an Ox in Sacrifice, for having compleated the Lines of a certain Geometrick Diagram (*m*) as *Apollodotus* tells us,

When the fam'd Lines Pythagoras *devis'd,*
(n) *For which a splendid Oxe he sacrific'd.*

Whether it was that by which he shew'd, that the Line that regards the Right-Angle in a Triangle, is equivalent to the two Lines that contain that Angle, or the Problem about the *Area* of the Parabolick Section of a Cone. And *Archimedes*'s Servants were forc'd to hale him away from his Draughts, to be anointed in the Bagnio; but he notwithstanding drew the Lines upon his Belly with his *Strigil:* And when he had understood as he was washing, (as the Story goes of him) the proportion of

of (o) Gold in King *Hieron*'s Crown by the Water's flowing over the Bathing-Stool, (p) he leap'd up as one poſſeſt or inſpir'd, crying, *I have found it*; which after he had ſeveral times repeated, he went his way. But we never yet heard of a Glutton, that exclaim'd (q) with ſuch vehemence, *I have eaten*; or of an amorous Gallant, that ever cry'd, *I have kiſt*, among the many Millions of diſſolute Debauchees, that both this and preceding Ages have produc'd. Yea, we abominate thoſe that make mention of their great Suppers with too luſcious a Guſt, as Men over-much taken with mean and abject Delights. But we find our ſelves in one and the ſame Extaſy with *Eudoxus*, *Archimedes*, and *Hipparchus*; and readily give Aſſent to *Plato*, when he ſaith of the Mathematicks, *That while Ignorance and Unskilledneſs make Men deſpiſe them, they ſtill thrive notwithſtanding by reaſon of their Charmingneſs, in deſpite of Contempt.* Theſe then ſo great and ſo many Pleaſures, and that run (r) like perpetual Springs and Rills, theſe Men decline and avoid; nor will they permit thoſe that put in among them, ſo much as to take a taſte of them, but bid them hoiſe up the little Sails of their paltry Cock-Boats, and fly from them. Nay, they all, both He- and She-Philoſophers, beg and entreat (s) *Pythocles*, for dear *Epicurus*'s ſake, *Not to affect or make ſuch account of the Sciences called Liberal.* And when they cry up

and defend one *Apelles*, they write of him, *That he kept himſelf clean by refraining himſelf all along from the Mathematicks.* But as to Hiſtory (to paſs over their Averſedneſs to other kinds of Compoſitions) I ſhall only preſent you with the Words of *Metrodorus*, who in his *Treatiſe of the Poets* writes thus: *Wherefore let it never diſturb you, if you know not either what ſide* Hector *was of, or the firſt Verſes in* Homer's *Poem, or again, what is in its middle.* But that the Pleaſures of the Body ſpend themſelves like the Winds called *Etefiæ*, or *Anniverſary*, and utterly determine when once Age is paſt its Vigour, *Epicurus* himſelf was not inſenſible; and therefore he makes it a Problematick Queſtion, Whether a ſage Philoſopher, when he is an old Man, and diſabled for Enjoyment, *may not ſtill be recreated, with having handſom Girls to feel and grope him?* Being not, it ſeems, of the Mind of old *Sophocles*, who thank'd God he had at length eſcap'd from this kind of Pleaſure, as from an untame and furious Maſter. But in my opinion, it would be more adviſable for theſe ſenſual Lechers, when they ſee that Age will dry up ſo many of their Pleaſures, and that, as *Euripides* ſaith,

Dame Venus *is to antient Men a Foe.*

In the firſt place to collect and lay up in ſtore, as againſt a Siege, thoſe other Pleaſures,

ſures, as a ſort of Proviſion that will not impair and decay, that then after they have celebrated the Venereal Feſtivals of Life, they may ſpend a cleanly After-Feaſt in reading over the Hiſtorians and Poets, or elſe in Problems of Muſick and Geometry: For it would never have come into their Minds, ſo much as to think of theſe purblind and toothleſs Gropings and Spurrings of Lechery, had they but learnt, if nothing more, but to write Comments upon *Homer* or *Euripides*, as *Ariſtotle*, *Heraclides*, and *Dicearchus* did. But I verily perſuade my ſelf, that their neglecting to take care for ſuch Proviſions as theſe, and finding all the other Things they employ'd themſelves in, (as they uſe to ſay of Vertue) but *inſipid and dry*, and being wholly ſet upon Pleaſure, and the Body no longer ſupplying them with it, gave them occaſion to ſtoop to do Things both mean and harmful in themſelves, and unbecoming their Age: as well when they refreſh their Memories with their former Pleaſures, and ſome themſelves of old ones, as it were, long ſince dead, and laid up in Pickle for the purpoſe, when they cannot have freſh ones; as when again they offer violence to Nature, by ſuſcitating and chafing in their decay'd Bodies, as in cold Embers (*x*) other new ones equally ſenſleſs, they having not, it ſeems, their Minds ſtor'd with any congenial Pleaſure, or that is (*y*) worth the rejoycing at. As to the other Delights

of the Mind, we have already treated of them, as they occurred to us. But their Averſedneſs and Diſlike to Muſick, that affords us ſo great Delights, and ſuch charming Satisfactions, a Man could not forget that would, by reaſon of the inconſiſtency of what *Epicurus* ſaith, when he pronounceth in his Book called his *Doubts*, his wiſe Man ought to be a Lover of publick Spectacles, and to delight (*x*) above any other Man, in the Muſick and Shews of the *Bacchanals*; and yet he will not admit of Muſick-Problems, or of the Critical Enquiries of Philologiſts, no, not ſo much as at a Compotation. Yea, he adviſes ſuch Princes as are Lovers of the Muſes, *rather to entertain themſelves at their Feaſts, with either ſome Narration of Military Adventures, or with the importune Scurrilities of Drolls and Buffoons, than to engage in Diſputes about Muſick, or in Queſtions of Poetry:* For this very thing he had the Face to write in his *Treatiſe of Monarchy*, as if he were writing to *Sardanapalus*, or to *Naratus* Baſha of *Babylon*. For neither would a *Hieron*, or an *Attalus*, or an *Archelaus* be perſuaded to make an *Euripides*, a *Simonides*, a *Melanippides*, a *Crates*, or a *Diodotus* to riſe up from their Tables, and to place ſuch *Scaramuchio's* in their Rooms, as a *Cardax*, an *Agriantes*, or a *Callias*, or a *Thraſonides*, or *Thraſileon*, to make People diſorder the Houſe with hollowing and clapping. Had the great *Ptolemy*, who was

was the firſt that form'd a Conſort of Muſicians, but met with theſe excellent and Royal Admonitions, would he not, think you, have thus addreſſed himſelf to the *Samians* ?

O Muſe, whence art malign'd thus?

For certainly it can never belong to any *Athenian*, to be in ſuch Enmity and Hoſtility with the Muſes. But,

No Animal accurſt by Jove,
Muſick's ſweet Charms can ever love.

What ſay'ſt thou now, *Epicurus*? Wilt thou get thee up betimes in the Morning, and go to the Theater, to hear the Harpers and Flutiſts play? But if a *Theophraſtus* diſcourſe at thy Table *of Concords*; or an *Ariſtoxenus*, *of Varieties*; or if an *Ariſtophanes* play the Critick *upon Homer*; wilt thou preſently, for very diſlike and abhorrence, clap both thy hands upon thy Ears? And do they not hereby make the *Scythian* King *Ateas* more muſical than this comes to, who, when he heard that admirable Flutiſt (*y*) *Aminias*, detain'd then by him as a Priſoner of War, playing upon the Flute at a Compotation, ſwore he had rather hear his own Horſe neigh? And do they not alſo profeſs themſelves to ſtand at an implacable and irreconcileable Defiance with whatever is generous and

becoming? And indeed what do they ever embrace or affect, that's either genteel or regardable, when it hath nothing of Pleasure to accompany it? And would it not far less affect a pleasurable way of living, to be, like Beetles and Vulturs, disgusted with Perfumes and Odours, than to shun and abhor the Conversation of learned Criticks and Musicians? For what Flute or Harp ready ton'd for a Lesson, or,

What sweetest Consort ere with artful Noise,
(z) *Warbl'd by softest Tongue, and best-tun'd Voice,*

Ever gave *Epicurus* and *Metrodorus* such content, as the Disputes and Precepts about Consorts gave *Aristotle*, *Theophrastus*, *Hieronymus*, and *Dicearchus*; and also (*a*) the Problems about Flutes, Rhythms, and Harmonies. As for Instance, Why the longer of two Flutes of the same Longitude should speak flatter? Why, if you raise the Flute, all its Notes will be sharp; and flat again, if you stoop it? And why, when clapt to another, (*b*) it will sound flatter; and sharper again, when taken from it? Why also, if you scatter Chaff or Dust about the *Orchestra*, or *Dancing-Place* of a Theater, the Spectators Eyes will be blinded? And why, when one would have set up a Copper *Alexander* for a Frontispiece to a Stage at *Pella*, the Architect

chitect advis'd to the contrary, because it would spoil the Actors Voices? And why, of the several kinds of Musick, the *Chromatick* will diffuse, and the *Harmonick* compose the Mind? But now the several Humours of Poets, their differing Turns and Forms of Stile, and the Solutions of their difficult Places, have conjoin'd with a sort of Dignity and Politeness, somewhat also that's extreme agreeable and charming, insomuch that to me they seem to do what was once said by *Xenophon*, to make a Man even to forget the Joys of Love, so powerful and overcoming is the Pleasure they bring us, of which these Gentlemen have not the least share, nor do they so much as pretend or desire to have any. But while they are sinking and depressing their contemplative part into the Body, and dragging it down by their sensual and intemperate Appetites, as by so many Weights of Lead, they make themselves appear little better than Hostlers or Graziers, that still ply their Cattel with Hay, Straw, or Grass, looking upon such Provender as the propereſt and meeteſt Food for them: And is it not e'en thus they would swill the Mind with the Pleasures of the Body, as Hogherds do their Swine, while they will not allow it can be gay any longer (c) than it is hoping, sensing or remembring something that refers to the Body, but will not have it either to receive or seek for any congenial Joy or

Satisfaction from within it ſelf? Tho what can be more abſurd and unreaſonable, than when there are two things that go to make up the Man, a Body and a Soul, and the Soul beſides hath the Prerogative of governing, that the Body ſhould have its peculiar, natural, and proper Good, and the Soul none at all, but muſt ſit gazing at the Body, and ſimper at its Paſſions, as if ſhe were pleas'd and affected with them, tho indeed ſhe be all the while wholly untouch'd and unconcern'd, as having nothing of her own to chuſe, deſire, or take delight in? For they ſhould either pull off the Vizor quite, and ſay plainly, *That Man is a Body*, (as ſome of them do, that take away all Mental Being) or, if they will allow us to have two diſtinct Natures, they ſhould then leave to each its proper Good and Evil, agreeable and diſagreeable; as we find it to be with our Senſes, each of which is peculiarly adapted to its own Senſible, tho they all very ſtrangely intercommune one with another. Now the Intellect is the proper Senſe of the Mind, and therefore that it ſhould have no congenial Speculation, Movement, or Affection of its own, the attaining to which ſhould be matter of Complacency to it, is the moſt irrational thing in the World; If I have not, by *Jove*, unwittingly done the Men wrong, and been my ſelf impos'd upon by ſome that may perhaps have calumniated them. Then I ſaid

ſaid to him, If we may be your Judges, you have not; yea, we muſt acquit you from having offer'd them the leaſt indignity; and therefore pray diſpatch the reſt of your Diſcourſe with Aſſurance. How! ſaid I, and ſhall not *Ariſtodemus* then ſucceed me, if you are tir'd out your ſelf? *Ariſtodemus* ſaid, With all my Heart, when you are as much tir'd as he is; but ſince you are yet in your vigour, pray make uſe of your ſelf, my noble Friend, and don't think to pretend wearineſs. *Theon* then replied, What is yet behind, I muſt confeſs, is very eaſy; it being but to go over the ſeveral Pleaſures contained in that part of Life that conſiſts in Action. Now themſelves ſomewhere ſay, *That there is far more Satisfaction in doing, than in receiving Good*; and Good may be done many times, it's true, by Words, but the moſt and greateſt part of Good, conſiſts in Action, as the very name of Beneficence tells us, and themſelves alſo atteſt. For you may remember, continued he, we heard this Gentleman tell us (*d*) but now, what Words *Epicurus* utter'd, and what Letters he ſent to his Friends, applauding and magnifying *Metrodorus*, *how bravely, and like a Spark* (*e*) he quitted the City, and went down to the Port *Pireæum*, to relieve *Mithres* the *Syrian*, and this, though *Metrodorus* did not then do any thing at all. What and how great then may we preſume the Plea-

Pleaſures of *Plato* to have been (*f*) when *Dion* by the meaſures he gave him, Depoſed the Tyrant *Dionyſius*, and ſet *Sicily* at Liberty? And what the Pleaſures of *Ariſtotle* when he rebuilt his Native City *Stagira*, then levell'd with the ground, and brought back its exil'd Inhabitants? And what the Pleaſures of *Theophraſtus* and of *Phidias*, when they cut off the Tyrants of their reſpective Countreys? For what need a Man recount to you, who ſo well know it, how many particular Perſons they reliev'd, not *by ſending them a little Wheat, or a meaſure of Meal* (as *Epicurus* did to ſome of his Friends) but by procuring Reſtoration to the Baniſh'd, Liberty to the Impriſon'd, and Reſtitution of Wives and Children to thoſe that had been bereft of them? But a Man could not that would paſs by the ſottiſh ſtupidity of the Man, that though he tramples under Foot, and Vilifies the great and generous Actions of *Themiſtocles* and *Miltiades*, yet writes theſe very words to his Friends about himſelf. (*g*) *You have given a very gallant and noble Teſtimony of your care of me, in the proviſion of Corn you have made for me, and have declar'd your Affection to me by Signs that mount to the very Skies.* So that ſhould a Man but take that poor parcel of Corn out of the great Philoſophers Epiſtle, it might ſeem to be the recital of ſome Letter of Thanks for the Delivery or Preſervation of all *Greece*, or

of

of the Commons of *Athens*: We will now forbear to mention that Nature requires very large and chargeable Proviſions to be made for the accompliſhing of the Pleaſures of the Body; nor can the height of Delicace be had in Frumenty and Lentile Pottage, but Voluptuous and Senſual Appetites expect coſtly Diſhes, *Thaſian* Wines, Perfumed Unguents, and varieties of Paſtry works,

And Cakes by Female hands wrought artfully.
Well ſteep't i'th Liquor of the Gold-wing'd Bee.

And beſides all this, handſom young Laſſes too; (*b*) Such as *Leontion*, *Boidion*, *Hedeia*, and *Nikidion*, that were wont to rome about in (*i*) *Epicurus*'s Philoſophick Garden. But now ſuch Joys as ſuit the Mind muſt undoubtedly be grounded upon a Grandeur of Actions, and a ſplendor of Worthy Deeds, if Men would not ſeem little, ungenerous, and puerile, but on the contrary, bulky, firm and brave. But for a Man to be Elated (*k*) for his ſweet and pretty humour, like *Tarpaulius* upon the Feſtivals of *Venus*, and to vaunt himſelf for that when he was ſick of an *Ague*, he notwithſtanding call'd his Friends together to certain Collations, and grudged not his Dropſy the ſatisfaction of good Liquors, and becauſe when he call'd to re-

remembrance the laſt words of *Neocles*, he was melted with a peculiar ſort of Joy, intermixt with Tears, no Man in his right Senſes would call theſe true Joys or Satisfactions. Nay, I will be bold to ſay, that if ſuch a thing, as (*l*) that they call a *Sardinian* or *grinning Laughter*, can happen to the Mind; it is to be found in theſe forcings and crying Laughters. But if any will needs have them ſtill call'd by the names of Joys and Satisfactions; let him but yet think how far they are exceeded by the Pleaſures that here enſue.

Our Counſels have proud Sparta's *Glory clipt.*

And,

Stranger, this is his Country, Rome's *great Star.*

And again this,

I know not which to gueſs thee, Man or God.

Now when I ſet before my eyes the brave Atchievements of *Thraſybulus*, and of *Pelopidas*, and *Ariſtides* engag'd at *Platæa* and *Miltiades* at *Marathon*, I am here conſtrain'd with *Herodotus* to declare it my Opinion, *That in an Active ſtate of life, the Pleaſure far exceeds the Glory.* And (*m*) *Epaminondas* herein bears me witneſs alſo, when he ſaith (as is reported of him;) *That the greateſt ſatisfaction he ever receiv'd in his Life, was that his Father and Mother had*

had liv'd to ſee the Trophy ſet up at Leuctra, *when himſelf was General.* Let us then compare with *Epaminondas*'s, *Epicurus*'s Mother, rejoicing that ſhe had liv'd to ſee her Son cooping himſelf up in a little Garden, and getting Children in common with *Polyænus* upon (*n*) the Strumpet of *Kyzicum*. As for *Metrodorus*'s both Mother and Siſter, how extravagantly rejoic'd they were at his Nuptials, appears by the Letters he wrote to his Brother in anſwer to his, that is, out of his own Books: Nay, they tell us, bellowing, they have not only liv'd a Life of Pleaſure, but alſo exult and ſing Hymns in the Praiſe (*o*) of their own Living. Though when our Servants celebrate the Feſtivals of *Saturn*, or go in Proceſſion at the time of the rural Bacchanals, you would ſcarcely brook the hollowing and din they make, while the intemperateneſs of their Joy, and their inſenſibleneſs of Decorum, make them act and ſpeak ſuch things as theſe.

Lean down Boy; why doſt ſit? Let's tope like mad.
Here's Belly-Timber ſtore; we're ſpare it Lad.
Straight theſe Huzza like wild: One fills up Drink;
Another plaites a Wreath, and crowns the brink

O'th

With warning Bugl. Then to the verdant Bays,
(p) *All chant rude Carolls in* Apollo's *Praise,*
While one with forced Notes on Hautboy *toots,*
Till he from Bed his pretty Consort boots.

And are not *Metrodorus*'s words something like to these, when he writes to his Brother thus; *It is none of our business to preserve the Greeks, or to get them to bestow Garlands upon us for our Wit; but to Eat well, and Drink good Wine*, Timocrates, *so as not to offend, but pleasure our Stomachs.* And he saith again, in some other place in the same Epistles; *How gay and how assured was I (q) when I had once learn'd of* Epicurus *the true way of gratifying my Stomach; for, believe me, Philosopher* Timocrates, *our prime good lies in the Stomach.* (r) In brief, these Men draw out the dimensions of their Pleasures, by the Stomach solely, as both its Centre and Circumference. And the Truth is, it is impossible for those Men ever to participate of a Generous and Princely Joy, and such as enkindles a height of Spirit in us (s) and sends forth to all Mankind an unmade Hilarity, and calm Serenity, that have taken up a sort of Life that's Confined, Unsocial, Inhumane, and Un-inspir'd towards the esteem of the World, and the love of Mankind. (t) For the Soul of Man is not an abject, little,

little, and ungenerous thing; nor doth it extend its desires, (as *Pourceaucels* do their Claws,) unto eatables only, (*u*) yea, these are in an instant of time taken off by the least plenitude;) but when its Efforts towards what's Brave and Generous, and the Honours and Caresses that accrue therefrom, are now in their consummate vigour; this Life's duration cannot limit them, but the desire of Glory, and the love of Mankind grasp at whole Eternity; and wrestle with such Actions and Charms as bring with them an ineffable Pleasure, and such as good Men, though never so fain, cannot decline, they meeting and accosting them on all sides, and surrounding them about, while their being beneficial to many, occasions Joy to themselves.

As he passes through the throngs o'th City,
All gaze upon him as some Deity.

For he that can so affect and move other Men, as to fill them with Joy and Rapture, and to make them long to touch him and salute him, cannot but appear even to a Blind Man to possess and enjoy very extraordinary Satisfactions in himself: And hence it comes that such Men are both indefatigable and undaunted in serving the Publick; and we still hear some such Words from them,

(w) *Thy*

(w) *Thy Father got Thee for the Common-Good*;

And,

Let's not give off to benefit Mankind.

But what need I inſtance in thoſe that are conſummately good? For, if to one of the midling rank of bad Men, when he is juſt a dying, he that hath the Power over him; whether his God or Prince, ſhould but allow him one Hour more, upon condition, that after he hath ſpent that either in ſome Generous Action or Senſual Enjoyment, he ſhould then preſently Die, who would in this time chuſe, rather to accompany with *Lais*, or drink Wine from Cape *Ariuſion*, than diſpatch *Archias*, and reſtore the *Athenians* to their Liberties? For my part I believe none would: For I ſee that even common Sword-players, if they are not utter Brutes and Savages, but *Greek* Born, when they are to enter the Liſt, though there be many and very coſtly Diſhes ſet before them; yet take more content in employing their time in commending their poor Wives to ſome of their Friends; (x) yea, and in conferring Freedom on their Slaves, than in gratifying their Stomachs. (y) But ſhould the Pleaſures of the Body be allow'd to have ſome extraordinary matter in them, this would yet be common (z) to Men of Action and Buſineſs.

For

For they can eat good Meat, and red Wine drink;

Ay, and entertain themſelves with their Friends, and perhaps with a greater reliſh too, after their Engagements and hard Services, as did *Alexander* and *Ageſilaus*, and by *Jove*, *Phocion* and *Epaminondas* too, than theſe Gentlemen who anoint themſelves by the Fire-ſide, and are gingerly rock't about the Streets in Sedans: yea, thoſe make but ſmall account of ſuch Pleaſures as theſe, as being compris'd in thoſe greater ones. For what ſhould a Man mention *Epaminondas*'s denying to Sup with one when he ſaw the Preparations made, were above the Man's Eſtate, but frankly told his Friend, *I thought you had intended a Sacrifice and not a Debauch*, when *Alexander* himſelf refus'd Queen *Ada*'s Cooks, telling her *he had better ones of his own, to wit, Travelling by Night for his Dinner, and a light Dinner for his Supper*; and when *Philoxenus* writing to him about ſome handſom Boys, and deſiring to know of him whether he would have him buy them for him, was within a ſmall matter of being diſcharged his Office for it: and yet who might better have them than he? But as *Hippocrates* ſaith, *that of two pains, the leſſer is obſcur'd by the greater*; ſo the pleaſures that accrue from Action, and the love of Glory while they chear and refreſh

the Mind, do by their Tranſcendency and Grandeur, obliterate and extinguiſh the inferiour ſatisfactions of the Body. If then the remembring of former good things (as they affirm) be that which moſt contributes to a pleaſurable living, not one of us will then credit *Epicurus*, when he tells us, *That while he was dying away in the midſt of the ſtrongeſt Agonies and Diſtempers, he yet bore himſelf up with the memory of the Pleaſures he formerly enjoy'd.* For a Man may better ſee the reſemblance of his own Face in a troubled Deep or a Storm, than a ſmooth and ſmiling remembrance of paſt Pleaſure in a Body tortur'd with ſuch lancing and rending pains. But now the memories of paſt Actions no Man can put from him that would. For, did *Alexander* think you (or indeed how could he poſſibly?) forget the Fight at *Arbela*, or *Pelopidas* the Tyrant *Leontiadas*: Or *Themiſtocles*, the Engagement at *Salamis*? For the *Athenians* to this very day keep an Annual Feſtival for (*a*) the Battel at *Marathon*; and the *Thebans* for that at *Leuctra*; and ſo, by *Jove*, do we our ſelves (as you very well know) for that which *Diophantus* gain'd at *Hyampolis*, and all *Phocis* is fill'd with Sacrifices and publick Honours: Nor is there any of us that's better ſatisfy'd with what himſelf hath either eaten or drunk, than he is with what they have atchiev'd. (*b*) It is very eaſy then to imagine what great Content, Satisfaction and

and Joy, accompanied the Authors of these Actions in their Life-time; when the very Memory of them hath not yet after Five Hundred Years and more lost its Rejoicing Power. The truth is, *Epicurus* himself allows there are some Pleasures deriv'd from Fame: And indeed why should he not, when himself had such a Furious Lechery and Rigling after Glory; as made him not only to disown his Masters, and scuffle about Syllables and Accents (*c*) with his Fellow Pedant *Damocrates*, (whose Grammar Rules he stole *verbatim*,) and to tell his Disciples *there never was a Wise-man in the World besides himself*; but also to put it in Writing, how Colotes *perform'd Adoration to him, as he was one day Philosophizing, by touching his Knees*; And that his own Brother *Neocles* was used from a Child to say, *There neither is, nor ever was in the World, a wiser Man than* Epicurus: But you must know his Mother had just so many Atoms within her, as when they came together, produc'd a compleat Wise-Man. May not a Man then, as *Callicratides* once said of the *Athenian* Admiral *Conon*, *that he Whor'd the Sea*, as well say of *Epicurus*, that he basely and covertly forces and ravishes Fame, by not enjoying her publickly, but ruffling and debauching her in a corner? For as Men's Bodies are oft necessitated by Famine, for want of other Food, to prey against Nature upon themselves; a like mischief to this Vain-glory creates in

Men's minds, it forcing them, when they hunger after Praiſe, and cannot obtain it from other Men, at laſt to commend themſelves. And do not they then that ſtand ſo well affected towards Applauſe and Fame themſelves, own they caſt away very extraordinary Pleaſures, when they decline Magiſtrature, Publick Offices, and the Favour and Confidence of Princes, from whom *Democritus* once ſaid, the grandeſt Bleſſings of Humane Life are derived? For he will never induce any Mortal to believe, that he that could ſo highly valne and pleaſe himſelf with the atteſtation of his Brother *Neocles*, and the adoration of his Friend *Colotes*, would not, were he clapt by all the *Greeks* at the *Olympiads*, go quite out of his Wits, and even hollow for Joy; or rather indeed be elated in the manner ſpoken of by *Sophocles*;

Puft like the Down of a gray-headed Thiſtle.

If it be a pleaſing thing, then to be of a good Fame; and on the contrary afflictive to be of an ill one. It is moſt certain that nothing in the World can be more infamous than *want of Friendſhip*, *Idleneſs*, *Atheiſm*, *Debauchery* and *Negligence*. Now theſe are look't upon by all Men, except themſelves, as the inſeparable Companion of their Party. But unjuſtly may ſome one ſay: Be it ſo then; for we conſider not now the Truth of the Charge, but what

what Fame and Reputation they are of in the World: And we ſhall forbear at preſent to mention the many Books that have been written to defame them, (*d*) and the blackening Decrees made againſt them by ſeveral Republicks, for that would look like bitterneſs. But if the Anſwers of Oracles, the Providence of the Gods, and the tenderneſs and affection of Parents to their Iſſue; if Civil Policy, Military Order, and the Office of Magiſtracy, be things to be look'd upon as deſervedly Eſteem'd and Celebrated; it muſt of neceſſity then be allow'd alſo, That they that tell us, *it is none of their buſineſs to preſerve the* Greeks, *but to Eat and Drink ſo as not to offend but pleaſure their Stomachs*, are baſe and ignominious Perſons; and that their being reputed ſuch, muſt needs extreamly humble them, and make their Lives untoward to them, if they take Honour and a good Name for any part of their Satisfaction. When *Theon* had thus ſpoken, we thought good to break up our Walk to reſt us a while (as we were wont to do) upon the Benches: Nor did we continue any long ſpace in our Silence at what was ſpoken; for *Zeuxippus* taking his Hint from what had been ſaid, ſpake to us, Who will make up that of the Diſcourſe which is yet behind? for it hath not yet receiv'd its due concluſion; and this Gentleman, by mentioning Divination and Providence, did in my Opinion ſuggeſt as much to us: for

theſe People boaſt that theſe very things do not the leaſt contribute to the providing of their Lives with Pleaſure, Serenity and Aſſurance; ſo that there muſt be ſomething ſaid to theſe too. *Ariſtodemus* ſubjoin'd then and ſaid; As to Pleaſure, I think there hath been enough ſaid already to evince that, ſuppoſing their Doctrine ſucceſsful, and to attain its own Deſign, it yet doth but eaſe us of Fear, and a certain Superſtitious Perſuaſion, but helps us not to any Comfort or Joy from the Gods at all; nay, while it brings us to ſuch a ſtate, as to be neither diſquieted, nor pleaſed with them, it doth but render us in the ſame manner affected towards them, as we are towards the Fiſh in the *Hyrcanian* Sea, from which we expect neither good nor harm. But if ſomething more muſt yet be added to what hath been already ſpoken, I think I may very well take it from themſelves; and in the firſt place, whereas they quarrel extreamly with thoſe that would take away all Sorrowing, Weeping, and Sighing for the Deaths of Friends, and tell them that ſuch unconcernedneſs as arrives to an inſenſibility, proceeds from ſome other worſe cauſe, to wit, *Inhumanity*, *exceſſive Vain-Glory*, or *prodigious Fierceneſs*; and that therefore it would be better to be a little concern'd and affected; yea, (*e*) and to *liquor ones Eyes*, and *be melted*, with other pretty things of the like kind, which they uſe foppiſhly to affect

and

and counterfeit, that they may be thought tender and loving-hearted People. For juſt in this manner *Epicurus* expreſt himſelf upon the occaſion of the Death of (*f*) *Hegeſianax*, when he wrote to *Doſitheus* the Father, and to *Pyrſon* the Brother of the Deceaſed Perſon; for I fortuned very lately to run over his Epiſtles. And I ſay, in imitation of them, that *Atheiſm* is no leſs an Evil than *Inhumanity* and *Vain-glory*, into which they would lead us, who take away with God's anger, the comfort we might derive from him. For it would be much better for us to have ſomething of the unſuiting Paſſion of Dauntedneſs and Fear conjoin'd and intermixt with our Sentiments of a Deity, than while we fly from it, to leave our ſelves neither Hope, Content, nor Aſſurance in the enjoyment of our Good Things; nor any recourſe to God in our Adverſity and Misfortunes. We ought it is true, to remove Superſtition from the perſuaſion we have of the Gods, as we would the Gum from our Eyes; but if that be impoſſible, we muſt not root out and extinguiſh with it, the belief which the moſt have of the Gods; nor is that a diſmaying and ſowr one neither, as theſe Gentlemen feign, while they libel and abuſe the Bleſſed Providence, repreſenting her as the Hag that rides Children; or, as ſome Fell and Tragick Fury: Yea, I muſt tell you, there are ſome in the World that fear God in an

Exceſs, for whom yet it would not be better not ſo to fear him. For, while they dread him as a Governour, that is gentle to the Good, and ſevere to the Bad, and are by this one fear, which makes them not to need many others, (*g*) freed from doing ill, and brought to keep their Wickedneſs with them in quiet, and as it were in an enfeebled languor, they come hereby to have leſs diſquiet than thoſe that indulge the practice of it, and are raſh and daring in it; and then preſently after fear and repent of it. Now that diſpoſition of Mind which the greater and ignorant part of Mankind, that are not utterly bad, are of towards God, hath it's very true, conjoined with the regard and honour they pay him, a kind of anguiſh and aſtoniſht dread, which is alſo called Superſtition; but, notwithſtanding this, the good Hope and gay Hilarity that attends it, is ten thouſand times (*h*) more and greater than it, while it both implores and receives the whole benefit of Proſperity and good Succeſs from the Gods only. And this is manifeſt by the greateſt tokens that can be; for neither do the Diſcourſes of thoſe that wait at the Temples, nor the good times of our Solemn Feſtivals, nor any other, either Actions or Sights, more recreate and delight us than what we ſee and do about the Gods our ſelves, while we aſſiſt at the publick Ceremonies, and join in the Sacred Balls, and attend

at

at the Sacrifices and Initiations. For the Mind is not then ſorrowful, demiſs and heavy, as if ſhe were addreſſing to certain Tyrants or cruel Torturers, as otherwiſe ſhe would be; but on the contrary, where ſhe is moſt apprehenſive and fulliest perſwaded the Divinity is preſent, there ſhe moſt of all throws off Sorrows, Tears and Penſiveneſs, and lets her ſelf looſe to what's pleaſing and agreeable, to the very degree of Tipſineſs, Frolick and Laughter; in amorous Concerns, as the Poet ſaid once;

When Old Man and Old Wife think of Loves Fires,
Their Frozen Breaſts will ſwell with new Deſires.

(*i*) But now in the publick Proceſſions and Sacrifices, not only the *Old Man* and the *Old Wife*, nor yet the poor and mean Man only; but alſo,

The Duſty thick Leg'd Drab that turns the Mill;

And Houſhold Slaves and Day-Labourers are ſtrangely elevated and tranſported with Mirth and Jovialty. Rich Men as well as Princes are uſed at certain times to make Publick Entertainments, and to keep Open-Houſes: But the Feaſts they make at the Solemnities and Sacrifices, when they now ap-

apprehend their Minds to approach neareſt the Divinity, have conjoin'd with the Honour and Veneration they pay him, a much more tranſcending Pleaſure and Satisfaction. Of this, he that hath renounc'd God's Providence hath not the leaſt ſhare; for what recreates and chears us at the Feſtivals, is not the ſtore of good Wine and Roaſt-meat, but the good Hope and Perſwaſion, that God is there preſent and propitious to us, and kindly accepts of what we do. From ſome of our Feſtivals we exclude the Flute and Garland; but if God be not preſent at the Sacrifice, as the Solemnity of the Banquet; the reſt is but unhallow'd, un-feaſtlike, and un-inſpir'd. Indeed the whole is but ungrateful and irkſom to ſuch a Man; for he asks for nothing at all, but only acts his Prayers and Adorations for fear of the Publick, and utters expreſſions contradictory to his Philoſophy. And when he ſacrifices, he ſtands by, and looks upon the Prieſt as he kills the Offering, but as he doth upon a Butcher; and when he hath done, he goes his way, ſaying,

To Bribe the Gods I ſacrific'd my beſt,
But they ne'er minded me, nor my Requeſt.

For ſuch a meen *Epicurus* would have us to put on, and not to fret and vex our ſelves at the Multitude for being pleaſed with ſuch

ſuch things, but become other Men in doing them; and our ſelves again in diſliking them. For, as *Enenus* ſaith,

No Man can Love what he is made to do.

For which very Reaſon they think the Superſtitious are not pleaſed in their Minds, but in Fear while they attend at the Sacrifices and Myſteries; though they themſelves are in no better condition, if they do the ſame things out of Fear, and partake not neither of as great good-Hope as the others do; but are only fearful and uneaſy, leſt they ſhould come to be diſcover'd, and therefore cheat and abuſe the Publick, upon whoſe account it is that they compoſe the Books they write about the Gods and the Divine Nature,

Involv'd, with nothing truly ſaid,
But all a round inveloped:

And hiding out of Fear, the real Opinions they contain. And now after the two former Ranks of ill and common Men; we will in the third place conſider (*k*) the beſt ſort, and moſt belov'd of the Gods, and what great ſatisfactions they receive from their (*l*) clean and generous Sentiments of the Deity, to wit, That he is the Prince of all good things, and the Parent of all things brave; and can no more do an unworthy thing, than he can be made

to

to ſuffer it: For he is Good, and he that is Good, can upon no account fall into Envy, Fear, Anger, or Hatred; for neither is it proper to a hot thing to cool, but to heat; nor to a good thing to do harm. Now Anger is by Nature at the fartheſt diſtance imaginable from Complacency, and Spleeniſhneſs from Placidneſs, and Animoſity and Turbulence from Humanity and Kindneſs. For the latter of theſe proceed from Generoſity and Fortitude, but the former from Impotency and Baſeneſs. (*m*) The Deity is not therefore conſtrained by either Angers or Kindneſſes; but that is, becauſe it is natural to it to be Kind and Aiding, and unnatural to be Angry and Hurtful. But the great *Jove*, whoſe Manſion is in Heaven, is the firſt that deſcends downwards, and orders all things, and takes the care of them. But of the other Gods one is ſurnam'd *the Diſtributer*, and another *the Mild*, and a third *the Averter of Evil*; and According to *Pindar*,

(n) *Phœbus who whirles his winged Chariot*
Through Heavens waſte void, was by great Jove *deſign'd*
Of all the Gods to be to Man moſt kind.

And *Diogenes* ſaith, that *all things are the Gods: and Friends have all things Common; and good Men are the Gods Friends; and there-*

therefore it is impoſſible, either that a Man belov'd of the Gods ſhould not be happy; or, that a Wiſe and a Juſt Man (*o*) *ſhould not be belov'd of the Gods.* Can you think then that they that take away Providence, need any other Chaſtizement, or that they have not a ſufficient one already, when they root out of themſelves ſuch vaſt Satisfaction and Joy, (*p*) as we that ſtand thus affected towards the Deity have? *Metrodorus*, *Polyænus* and *Ariſtobulus* were (*q*) the *Confidence* and *Rejoicing* of *Epicurus*; the better part of which he all his Life-time, either attended upon in their Sickneſſes, or lamented at their Deaths. And did *Lycurgus*, when he was ſaluted by the *Delphick* Propheteſs,

Dear Friend to Heav'nly Jove, *and all the Gods*;

And *Socrates* when he believ'd that a certain Divinity was uſed out of kindneſs to Diſcourſe him; and *Pindar* when he heard (*r*) *Pan*, ſing one of the Sonnets he had compos'd, but a little rejoice think you? Or *Phormio* when he thought he had treated (*ſ*) *Caſtor* and *Pollux* at his Houſe? Or *Sophocles*, when he entertain'd (*t*) *Æſculapius*, as both himſelf believ'd, and others too, that thought the ſame with him, by reaſon of the Apparition that then happened? What Opinion *Hermogenes* had of the Gods, is well worth the recounting in his very

very own words. *For theſe Gods* (ſaith he) *who know all things, and can do all things, are ſo friendly and loving to me, that becauſe they take care of me* (*u*) *I never eſcape them either by Night or by Day, where ever I go, or whatever I am about: And becauſe they know before-hand what iſſue every thing will have, they ſignify it to me by ſending Angels, Voices, Dreams, and Preſages.* Very amiable things muſt thoſe be that come to us from the Gods; but when theſe very things come by the Gods too, this is what occaſions vaſt Satisfaction, an unſpeakable Aſſurance, a ſublimity of Mind, and a Joy that (*w*) like a ſmiling brightneſs, doth as it were gild over our Good Things with a Glory. But now thoſe that are perſwaded otherwiſe, obſtruct the very ſweeteſt part of their Proſperity, and leave themſelves nothing to turn to in their Adverſity; but when they are in Diſtreſs, look only to this one Refuge and Port, *Diſſolution* and *Inſenſibility*; juſt as if in a Storm or Tempeſt at Sea, ſome one ſhould, (*x*) to hearten the reſt, ſtand up, and ſay to them; Gentlemen, the Ship hath never a Pilot in it; nor will *Caſtor* and *Pollux* come themſelves to aſſwage the violence of the beating Waves, or to lay the ſwift Carreers of the Winds; yet I can aſſure you there is nothing at all to be dreaded in all this; for the Veſſel will be immediately ſwallowed up by the Sea, or elſe will very quickly fall off and be daſht in pieces againſt the

the Rocks. For this is *Epicurus*'s way of Diſcourſe to perſons under grievous Diſtempers, and exceſſive Pains. *Doſt thou hope for any good from the Gods for thy Piety? it is thy Vanity; for the bleſſed and incorruptible Being, is not conſtrain'd by either Angers or Kindneſſes. Doſt thou fancy ſomething better after this life than what thou haſt here? Thou doſt but deceive thy ſelf (y) for what is diſſolved hath no ſenſe; and that which hath no ſenſe, is nothing to us.* Ay, but how comes it then, my good Friend, that you bid me eat and be merry? Why, by *Jove*, becauſe *he that is in a great Storm cannot be far off a Shipwrack; and your extream Dolours will ſoon Land you upon Deaths ſtrand.* Though yet a Paſſenger at Sea, when he is got off from a ſhatter'd Ship, will ſtill Buoy himſelf up with ſome little hope that he may drive his Body to ſome Shore, and get out by Swimming; but now the poor Soul according to theſe Mens Philoſophy

Is ne'r more ſeen without the hoary Main.

Yea, ſhe preſently evaporates, diſperſes, and periſhes, even before the Body it ſelf; ſo that it ſeems her great and exceſſive rejoicing, muſt be only for having learn'd this one Sage and Divine Maxim, That all her Misfortunes will at laſt determine in her own Deſtruction, Diſſolution, and Annihilation. But (ſaid he, looking upon me,)

I ſhould be impertinent, ſhould I ſay any thing upon this Subject (z) when we have heard you but now diſcourſe ſo fully againſt thoſe that would perſwade us that *Epicurus*'s Doctrine about the Soul, renders Men more diſpos'd and better pleaſed to Die, than *Plato*'s doth. *Zeuxippus* therefore ſubjoin'd and ſaid; And muſt our preſent Debate be left then unfiniſht, becauſe of that? or ſhall we be afraid to oppoſe that Divine Oracle to *Epicurus*? No, by no means, I ſaid; and *Empedocles* tells us that,

What's very good, claims to be heard twice.

Therefore we muſt apply our ſelves again to them; for I think he was not preſent at our former Diſcourſe; but if he was, he is a young-Man, and needs not fear being charg'd by theſe young Gentlemen, for having a bad Memory. Then *Theon*, like one conſtrain'd, ſaid; Well then, if you will needs have me to go on with the Diſcourſe, I will not do as you did, *Ariſtodemus*: for you were ſhy of repeating what this Gentleman ſpoke, but I ſhall not ſcruple to make uſe of what you have ſaid; for I think indeed you did very well divide Mankind into three ranks; the firſt of Wicked and very bad Men, the ſecond of the Vulgar and common ſort, and the third of Good and Wiſe Men: the Wicked and bad Sort then, while they dread any kind

of

of Divine Vengeance and Puniſhment at all, and are by this deterr'd from doing Miſchief, and thereby enjoy the greater Quiet, will live both in more Pleaſure, and leſs Diſturbance for it. And *Epicurus* is of opinion, That *the only proper Means to keep Men from doing ill, is the fear of Puniſhments.* So that we ſhould cram them with more and more Superſtition ſtill, and raiſe up againſt them, both from Heaven and Earth, Terrors, Chaſms, Frights, and Surmiſes, if their being amazed with ſuch things as theſe, will make them become the more tame and gentle. For it is more for their benefit to be reſtrained from Criminal Actions by the Fears of what comes after Death, than to commit them, and then to live in perpetual Danger and Fear. As to the Vulgar ſort, beſides their fear of what's in Hell, the hope they have conceiv'd of an Eternity from the Tales and Fictions of the Ancients, and their great deſire of Being, which is both the prime and ſtrongeſt of all others, exceeds in Pleaſure and ſweet content of Mind, that Childiſh dread. (*a*) And therefore when they loſe their Children, Wives or Friends, they had rather have them be ſomewhere, and remain ſtill, though in Miſery, than they ſhould be quite deſtroy'd, diſſolv'd, and reduc'd to nothing: And they are pleaſed, when they hear it ſaid of a Dying Perſon, that he *goes away*, or *departs*, and ſuch other words as intimate Death to be the Souls re-

move, and not Destruction. And they sometimes speak thus,

But Ple ev'n there think on my dearest Friend.

And thus,

What's your command to Hector, *let me know,*
And to your dear old Priam, *ere I go.*

And (there arising hereupon an erroneous deviation,) they are the better pleased when they bury with their Departed Friends, such Arms, Implements or Cloaths, as were most familiar to them in their Life-time, (*b*) as *Minos* did the *Cretan* Flutes with *Glaucus*,

Made of the shanks of a dead Brindled Fawn.

And if they do but imagine they either ask or desire any thing of them, they are glad when they give it them. Thus *Periander* burnt his Queens Attire with her, because he thought she had ask'd for it, and complain'd she was acold. (*c*) Nor doth an *Æacus*, an *Ascalaphus*, or an *Acheron* much disorder them, whom they have often gratified with Balls, Shews and Musick (*d*) of every sort. But now all Men shrink at such a face of Death, as dismal, grim and dark, as carries with it insensibility, oblivion and extinction of Knowledg:

ledg: And they are diſcompoſed, when they hear it ſaid of any one, *he is periſht*, or *is gone*, or *he is no more*; and they ſhew great uneaſineſs when they hear ſuch words as theſe:

(e) Go to the Wood-clad Earth he muſt,
And there ly ſhrivel'd into Duſt.
And ne'er more laugh, or drink, or hear
The charming ſounds of Flute or Lyre.

And theſe;

The Soul of Man, if once it ſlips
The hedge of Teeth, and two pale Lips,
Will never more return again,
Nor can be catch'd or overta'ne.

(f) Wherefore they muſt needs cut the very Throats of them that ſhall, with *Epicurus*, tell them, *We Men were born once for all, and we cannot be born twice, (g) but our not being muſt laſt for ever.* For this will bring them to ſlight their preſent Good as little, or rather indeed as nothing at all, compared (h) with Everlaſtingneſs; and therefore to let it paſs unenjoy'd and become wholly negligent of Vertue and Action, as Men diſheartned and brought to a Contempt of themſelves, as being but as it were of one days continuance, and uncertain, and born for no conſiderable purpoſe. For Inſenſibility, Diſſolution, and the Conceit, that *what hath no ſenſe, is no-*

thing to us, doth not at all abate the fear of Death, but rather helps to confirm it: for this very thing is it that Nature most dreaded:

But may you all return to Mould and Wet;

To wit, The Dissolution of the Soul into what is without knowledge or sense, which while *Epicurus* would have to be a separation into Atomes and Void, he doth but further cut off all hope of Immortality; to compass which I can scarce refrain from saying, That all, both Men and Women, would be well contented to be worried by *Cerberus*, and to carry Water into (*i*) the Tub full of holes, so they might but continue in being, and not be exterminated. Though (as I said before) there are not very many that stand in fear of these things, they being but the Tenets of Old-Women, and the fabular Stories of Mothers and Nurses; and even they that do fear them, yet believe that certain Rites of Initiation and Purgation will relieve them, by which when they are cleansed, (*k*) they shall Play and Dance in Hell for ever, in company with those that have the priviledg of a bright Light, clear Air, and the use of Speech; but now to be depriv'd of Living, disturbs all both Young and Old. For,

(*i*) *Wrap*

(*l*) *W' appear impatient Lovers of this Light,*
When it ſhines under ground, and's out of Sight;

As *Euripides* ſaith. Nor are we eaſy, nor without Regret when we hear this.

Him ſpeaking thus th' Eternal brightneſs leaves,
Where Night the wearied Steeds of day receives.

And therefore it is very plain, that with the Belief of Immortality, they take away the ſweeteſt and greateſt hopes the vulgar ſort have. And what ſhall we then think they take away from the Good, and thoſe that have led Pious and Juſt Lives, (*m*) who expect no ill from thence, but on the contrary moſt Glorious and Divine things? For in the firſt place, Gameſters are not uſed to receive the Garland, before they have perform'd their Exerciſes, but after they have Conteſted and prov'd Victorious: In like manner, they that are perſwaded that good Men have the Prize of their Conqueſts here, after this Life is ended; it is marvellous to think to what a pitch of Grandeur their Vertue raiſes their Spirits, upon the Contemplation of thoſe Hopes; among the which this is one, that they ſhall one day

ſee

ſee thoſe Men that are now inſolent by reaſon of their Wealth and Power, and that fooliſhly flout at their Betters, undergo juſt Puniſhment. In the next place, none of the lovers of Truth, and the contemplation of Being, have here their fill of them; they having but a watry and puddled Reaſon to ſpeculate with, as it were through the Fogg and Miſt of the Body; and yet they ſtill, like Birds, look upwards, as ready to take their flight to the ſpacious and bright Region; and endeavour to make their Souls expedite and light from things Mortal,(*n*) uſing for Philoſophy the ſtudy of Death. Thus I account Death a truly great and accompliſht good thing; the Soul being to live there a real Life, which here lives not a waking Life, but ſuffers things moſt reſembling Dreams. If then (as *Epicurus* ſaith) *the remembrance of a dead friend be a thing every way complacent*; we may eaſily from thence imagine how great a Joy they deprive themſelves of, that think they do but embrace and purſue the Phantomes and Shades of their deceaſed Familiars, that have in them neither Knowledg nor Senſe, but never expect to be with them again, nor to ſee their Dear Father, and Dear Mother, and ſweet Wife; nor have any hopes of that familiarity and dear Converſe they have, that think of the Soul with *Pythagoras*, *Plato* and *Homer*: Now, what their ſort of Paſſion is like to, was hint-

hinted at by *Homer*, when he threw into the midſt of the Soldiers, as they were engag'd, the ſhade of *Æneas*, as if he had been Dead; and afterwards again preſented his Friends with him himſelf,

Coming alive and well, as brisk as ever.
At which he ſaith,
They all were over-joy'd, and left the ſhade,
And him embrac't himſelf.——

And ſhould not we then, when Reaſon ſhews us that a real converſe with perſons departed this Life may be had; and that he that loves, may both feel and be with the party that affects and loves him; relinquiſh theſe Men that cannot ſo much as caſt off all thoſe airy Shades, and out-ſide Barks, for which they are all their time in lamentation and freſh Afflictions. Moreover, they that look upon Death as the commencement of another and better Life, if they enjoy good things, (*o*) are the better pleaſed with them, as expecting much greater hereafter; but if they have not things here to their Minds, they do not much grumble at it; but the hopes of thoſe good and excellent things that are after Death, containing in them ſuch ineffable Pleaſures and Expectances, wipe off and wholly obliterate every defect, and every offence from the Mind, which as on a Road, or rather indeed in a ſhort

deviation out of the Road, bears whatever befals it with great eaſe and mediocrity. But now, as to thoſe to whom Life ends in Inſenſibility and Diſſolution, Death bringing not to them a removal of Evils, though it be afflicting in both conditions, yet is it more ſo to thoſe that live Proſperouſly, than to ſuch as undergo Adverſity: For it cuts the latter but from an uncertain hope of doing better hereafter; but it deprives the former of a certain good, to wit, their pleaſurable living. And as thoſe Medicinal Potions that are not grateful to the Palate, but yet neceſſary, give ſick Men eaſe, but rake and hurt the well, juſt ſo (in my opinion) doth the Philoſophy of *Epicurus*, while it promiſes to thoſe that live miſerably a Death not happy; and (*p*) to thoſe that do well, an utter extinction and diſſolution of the Mind; but quite obſtructs the Comfort and Solace of the grave and wiſe, that abound with good things, by throwing them down from a happy living into a deprivation of both Life and Being. From hence then it is manifeſt, that the Contemplation of the loſs of good things will afflict us in as great a meaſure, as either the firm hopes or preſent enjoyments of them recreate us. Yea, themſelves tell us, *That their being freed from the fond ſurmiſe of inceſſant and endleſs Evils, leaves them the moſt aſſur'd and complacent Good*, to wit, *the contemplation of their*

their own Delivery; and that Epicurus's *Doctrine effects this, by ſtopping the fear of Death in the Souls diſſolution.* If then deliverance from the expectation of infinite Evils, be a matter of greateſt complacence; how comes it not to be afflictive to be bereſt of eternal good things, and to miſs of the higheſt and moſt conſummate Felicity? For, not to be, can be good for neither condition; but is on the contrary both againſt Nature, and ungrateful to all that have a Being. But thoſe it eaſes of the Evils of Life, have, it's very true, the want of ſenſe to comfort them for the Evil of Death (*q*,) while they as it were make their eſcape from Life. But on the other hand, they that change from good things to nothing, ſeem to me to have the moſt diſmaying end of all, it putting a period to their Happineſs. For Nature doth not fear Inſenſibility, as the entrance upon ſome new thing, but becauſe it is the privation of our preſent good things; for though the deſtruction of all we can call ours, be in the accompliſhment nothing to us, yet is it ſtill ſomething to us in the thoughts of it. And Inſenſibility afflicts not thoſe that are not, when they are not, but thoſe that are, when they think what damage they ſhall ſuſtain by it, in the loſs of their Beings, and in being not ſuffered ſo much as to deſcend to Hell. Wherefore it is (*r*) neither the Dog *Cerberus*, nor the River

ver *Colotes*, that hath made our fear of Death endleſs; but the threatned danger of not being, repreſenting it as impoſſible for ſuch as are once extinct to ſhift back again into Being. *For we cannot be Born twice; and our not being muſt laſt for ever*, as *Epicurus* ſpeaks. For if our end be in not being, and that be infinite and unalterable, then hath privation of Good found out an Eternal Evil, to wit, a never ending inſenſibleneſs. *Herodotus* was much wiſer, when he ſaid, that (*ſ*) *God's having taſted the ſweet of Eternity, occaſions him to demean himſelf enviouſly in it, and eſpecially to thoſe that conceit themſelves happy, to whom pleaſure is but a bait for ſorrow, they being but permitted to taſte of what they muſt be depriv'd of.* For what ſolace, or fruition, or exultation would not the perpetually injected Thought of the Souls being diſperſt into *Infinity*, as into a certain huge and vaſt Ocean, extinguiſh and quell in thoſe that found their amiable Good and Beatitude in Pleaſure? But, and if it be true (as *Epicurus* thinks it is) that moſt Men die in very acute pain, then is the fear of Death in all reſpects inconſolable; it bringing us through Evils unto a deprivation of Good. And yet they are never wearied with their brawling and dunning of all perſons to take the eſcape of Evil for Good, and no longer to repute privation of Good for an Evil; though yet they ſtill confeſs what

what we have aſſerted, that Death hath in it nothing of either good Hope or Solace; but that all that's complacent and good is then wholly extinguiſht: at which time thoſe Men look for many amiable, great and Divine things, that conceive the Minds of Men to be unperiſhable and immortal, or at leaſt (*t*) to go about in certain long Revolutions of times, being one while upon Earth, and another while in Heaven, until they are at laſt (*u*) diſſolv'd with the Univerſe, and then, together with the Sun and Moon, ſublim'd into an Intellective Fire. So large a Field, and of ſo great Pleaſures, *Epicurus* wholly cuts off, when he deſtroys (as hath been ſaid) the Hopes and Graces we ſhould derive from the Gods, and by that extinguiſhes, both, in our Speculative capacity, the deſire of Knowledg, and in our Active, the love of Glory; and confines and abaſes our Nature to a poor narrow thing, and that not cleanly neither, to wit, the content the Mind receives by the Body; as if it were capable of no higher Good, than the eſcape of Evil.

The

THE TRANSLATOR's Emendations and Remarks.

(*a*) *Already put into writing.*] In his Dialogue againſt *Colotes*; which though it be Printed after this in moſt of the Editions I have met with, was yet written before it, and ſeems to me to be but ſome part or Fragment of what's here ſo often referr'd to. Beſides theſe, and the Tract of *Superſtition*, already render'd into *Engliſh* by me, he wrote ſeveral other Diſcourſes againſt the *Epicureans*; as may be ſeen by the Catalogue of his Writings, ſet out by his Son *Lamprias*, and publiſht in the Front of his Works, *i. e. Againſt* Epicurus's *Lectures, That the* Epicureans *ſpeak greater Paradoxes than the Poets. Parallel Relations of Epicurean Repugnancies, both* Grecian *and* Roman. *Academick Exerciſes againſt* Epicurus, *concerning what's in our Power. Select Sentences out of the* Stoicks *and* Epicureans, *with their Confutations.* But theſe are all loſt through the injury of Time.

(*b*) *Several things have happened.*] The Text is, ἐγένοντο πλείονες ἐν περιπάτῳ, to which I add λόγοι to make up the ſenſe.

Her-

Hermannus Cruſerius renders πλείονες by *Complura*, as if he had read it πλείονα; and Mr. *Amiot* after him, *Pluſieurs propos.*

(c) *They ought not to run curſorily.*] He here prepares his Reader to expect a more than ordinary exactneſs in this Diſcourſe.

(d) *I am ſure* Heraclides.] This is not the great Platonick *Heraclides*, whoſe Life we have in *Diogenes Laertius*, and that is mention'd a little below among the Philoſophers, libelled by *Epicurus* and *Metrodorus*; but the famous Grammarian *Heraclides*, who was Diſciple to *Didymus*, and flouriſht at *Rome* in the times of *Claudius* and *Nero*, and ſo was contemporary with our Author. His curious *Allegories upon Homer* (ſeem'd to be hinted at by *Plutarch* in this Diſpute) are ſtill extant, at leaſt ſome part of them.

(e) *Buffooneries, Trollings.*] The *Buffooneries* here mention'd, ſeem to be the peculiar charge of *Ariſtotle*, and to refer to the Hymn compoſed by him in honour of his great Friend and Diſciple *Hermias*, whoſe Daughter *Pythias* he Married. This *Hermias* was originally a Servant to one *Eubulus*, a Grandee and Philoſopher in *Bithynia*; but when *Ariſtotle* came acquainted with him, he was conſtituted by the great King of *Perſia*, Governour, or (as the *Greek* ſtyle is) Tyrant of *Atarneus*, a ſmall Town in *Myſia*. *Diogenes Laertius* hath obliged us with a Copy of this Hymn, which

which the Reader may peruse at his leisure; though *Athenæus* will not have it to be a Hymn, because the word *Pæan* is not in it. All that I can say, is, that *Aristotle* had his failings. But *Turpe est Doctori*, &c. *Epicurus* hath forgot, it seems, his own *Io Pæans* to Madam *Leontion*, of which more anon. The Story of *Hermias*'s being *Aristotles* Pathick, and of *Aristotle*'s Marrying his Whore, and of his doing Sacrifice to her, was first raised by *Lycon*, and afterwards industriously propagated by *Aristippus*, and the *Epicureans*, and all the Drolls of that time; but it was withal nervously refuted by *Apellicon* the *Teian*, in a particular Tract writ for that purpose, as the great *Aristocles* informs us.

The *Trollings* refer to *Socrates*, whose witty, smooth, and florid Expression was, it seems, by *Epicurus* and his Friend *Metrodorus* styled λικνισμὸς; which is a word deduc'd from λίκνον, which was a small Vial in which the Ancients kept the sweet Oils and Perfumes they were used to anoint themselves with, as the Painters did also their Colours. *Suidas* renders λικνίσμὸς when used in a laudable sense by εὐφωνία, which is a *Musical Voice* in pronunciation. I knew not how to render it better in this place than by *Trollings*, Mr. *Amiot*'s *Vuhitez* is too laxe a word.

Pythagoras is charged with *Arrogance* by reason of the sublimity of his Speculation, and the severity of his Manners; which together

ther with the suspicion many had that his Followers aim'd at Empire, was the cause that the *Italians* Massacred them all by a popular Insurrection, and demolisht their Colledges about the time of *Socrates*, after they had flourisht about two hundred and fifty Years. Of which see the incomparable *Schefferus*, in his Treatise, *De naturâ & constitutione Philosophiæ Italicæ*, Printed at *Upsal*.

Vive, & amicitias semper cole, crimen ob istud
Pythagoreorum periit Schola tota Sophorum. Auson.

As for the *Whorings* here spoken of, they seem to be the proper charge of *Protagoras*, not only by the order of Names, but by the Character of the Man, of which I shall say more, when I come to speak about the *Sophists*.

Theophrastus and *Heraclides* are accused of *Assassination*, for having freed their Countries from the Tyrannies of Usurpers, as will be seen in the process of this Discourse. And what wonder is it if *Epicurus* and *Metrodorus* complemented them so harshly, when the latter of them (as our Author informs us in his Dispute against *Colotes*,) charg'd the two renowned Heroes, *Lycurgus* and *Solon*, with having (as he calls it) δαψίλειαν τύφου, i. e. *a liberal*

beral Dose of Vain-glory; this he wrote in his *Treatise of Philosophy*.

The word that I have rendred *Whining Counterfeits*, was understood by none of the Versions that I have met with, except that of honest *Philemon Holland*, who rendred it *Counterfeit Hypocrites*. The ingenuous Mr. *Amiot* himself most senselessly joins βαρυςόνους and πολυφθόρους together, and then renders them *malheureux corrupteurs*. These βαρυςόνοι you must know were a sort of Players at *Athens*, that instructed others in Mournful Accents and Sighs, to fit them to be the Actors of Tragedies. Μισθώσας σεαυτὸν τοῖς βαρυςόνοις ἐπικαλουμένοις ἐκείνοις ὑποκριταῖς, saith *Demosthenes*, i. e. *Hiring your self with those Players they call Deep-sighers*. And I imagine they meant by this Nick-name to expose the *Pyrrhonian* Party, who were noted to be Melancholy Men, and not only of an an un-acquiescing, but also of a querulous and dissatisfied Temper; and this I think the rather, because my Author's Nephew, *Sextus* of *Cheronea*, commonly called *Empiricus* (the only standing Asserter of that ancient Sect,) when he quarrels with *Epicurus* for his scurrilous reflexions upon his *Pyrrhonian* Master *Nausiphanes*, recites these very words out of one of his Epistles to *the Philosophers of* Mitylene, οἶμαι δ' ἔγωγε τοὺς βαρυςόνους καὶ μαθετήν με δόξειν τοῦ πνεύμονος εἶναι. i. e. *And I verily believe these whining Rogues will*

will think me to be this Lump of Lights Diſciple.

The *Croſs-grain'd Fellows* ſeem to be meant of the Followers of *Euclid* of *Megara*, who from their vein of Diſputing and Arguing upon all Subjects *pro* and *con*, were ſtiled *Dialecticks* and *Eriſticks*. And therefore I have altered the Poetick word πολυφθόρος into πολυφθονερὸς, which was the very Name that *Epicurus* was uſed to call theſe Megarick Philoſophers by, as both *Laertius* and *Heſychius Illuſtrius* atteſt. Theſe *Dialecticks* were upon the main the very ſame with the *Pyrrhonian Seekers* or *Sceptick*s, and therefore might very fitly be joined with them.

As for *Hipparchus*, whether he be intended in the word *Blockheads* (Καρυηκεφάλους) I cannot at preſent either affirm or deny: but it is not unlikely; for he was a very curious Mathematician, and in this vied with great *Plato* himſelf. And the Epicureans had a peculiar Pique againſt the Mathematicks, as you will ſee by and by. I might here add, that beſides theſe, the Platoniſts were ſtiled by *Epicurus* Διονυσοκόλακες, that is, *Dionyſius's Trencher-Chaplains*; and *Democritus* Ληρόκριτος, that is, *Dreamocritus*; and ſeveral others by the like Names.

(*f*) *Ariſtodemus then ſubjoin'd.*] The Greek Text hath Ἀριστοτέλης for Ἀριστόδημος, by a miſtake of the Copyiſt, *Ariſtotle* being freſh in his memory, and a more

familiar Name than *Ariſtodemus*. *Cruſerius* ſaw the Slip, and mended it in his Verſion, and ſo did Mr. *Amiot* after him. This *Ariſtodemus* was a very great Platoniſt, and one of *Plutarch*'s intimate Familiars, as himſelf tells us *Againſt Colotes*.

(g) *In ſo many Books.*] I ſuppoſe in his Books of the *Poets* afterwards mentioned.

(h) *Our Fellows.*] Here I read ἑταίροις for ἑτέροις, which is neceſſary to make it a Verſe. I wonder none of the Verſions ſaw it.

Ἀλλ' ὅτῳ μὲν ὁ ἆθλος ἑταίροις ἐκπεπάλεται.

(i) *We'l prove.*] For ἀποδεῖξαι γὰρ, I read ἀποδείξαι, without γὰρ, as *Paulus Petavius* found it in his Manuſcript.

(k) *Pray propoſe.*] For αὐτὸς δὲ χρεία, I read αὐτὸς λέγε δὲ χρεία. And in the next words, εἶπον for εἶπεν. So *Amiot. dis-je.*

(l) *But anſwer you.*] To ἀποκρινόμενος I add out of *Petavius*'s Manuſcript ὑμῖν.

(m) *Perforated.*] For κατατετριμμένον I read κατατετρημένον.

(n) *In a manner.*] After πᾶσα I read χεῖρον: for there needs a qualification.

(o) *As to pain.*] For ἐν I read ὅτι.

(p) *For pain will not troll off.*] Before ὀλισθεῖν I read ὃ γὰρ. So did Mr. *Amiot* when he tranſlated, *La deſtreſſe de la douleur n'a garde de gliſſer et de couler ainſi.*

(q) *Feeble*

(*q*) *Feeble and soon pall'd.*] For ἀσθενές τι I read ἀσθενές ἐστι.

(*r*) *If we touch.*] For ἂν ἅπτωνται, I read with *Turnebus*, *Vulcobius*, and *Bongarsius* ἂν ἅπτωμεν, and so have *Xylander*, *Cruserius* and *Amiot* translated it.

(*s*) *To banter us.*] So I render κενολογοῦσι. The *Italian* Version of *Gratia Maria Gratij*. *Se pero non burla.*

(*t*) *After she hath once.*] For ὅταν οὐκ, I read ὅταν οὖν. And this Lection appeareth necessary from *Laertius*, who reckons this among the κυρίαι δόξαι, or *prime opinions of* Epicurus, *i. e. That pleasure cannot augment in the Body, after that which pains through defect, for want of a compleat Indolence, is once remov'd, but only diversifies.*

(*u*) *Large pastures.*] For ἐκεῖνο ἡμᾶς, I read ἐκεῖ νομὰς. So *Xylander's* Version: *Oue sono pascoli.* Gratia Maria Gratij.

(*w*) *For Ithack Isle.*] For ὅτ' ἄρ', I read with *Turnebus*, *Vulcobius* and *Bongarsius* οὐ γὰρ, as it is in *Homer's* Text.

Non est aptus Equis Ithacæ locus. Horace.

(*x*) *To pass.*] Here I insert μεγιόντες with the *Italian* Version, that hath *Trappassano.*

(*y*) *A fresh Cask for the Body.*] The Text here is διεράματι τοῦ σώματος: for which *Turnebus*, *Vulcobius* and *Bongarsius*, together with *Paulus Petavius's* Manuscript, read διεράγματι, which to me,

is equally unintelligible. Nor do the Verſions at all relieve me. *Hermannus Cruſerius* renders it, *Vas defrutorium*; *Xylander*, *Colum*; *Philemon Holland*, a *Receptory*; and *Gratia Maria Gratij*, *Lambicco del corpo*. What *Amiot* read, is very uncertain, for he Paraphraſes. I have ventur'd however to change it into κεράμιδι, which (as *Budæus* tells us out of *Athenæus*) ſignifies *Teſta*, or an *Earthen Cask*; in which ſenſe *Homer* uſes the word κέραμος in his Tenth Iliad.

Πολλῶν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.

Where *Euſtathius* explains it by πίθος, *a Cask*.

(z) *A freſh Pipe may.*] Before τηρεῖ I inſert κεράμις, or ἀγγεῖον.

(a) *In his fancy.*] For ἐν αὐτῷ, I read ἐν αὐτοῖς.

(b) *The Cyrenaicks.*] The founder of this Sect was *Ariſtippus* of *Cyrene*, who was one of the Hearers of *Socrates*, but carried away nothing from him but his admirable converſation, and good humour, to which he attain'd even to a Perfection, or rather indeed to a faulty exceſs; for it inſenſibly engag'd him in a Paraſitical and Senſual Life. He afterwards drew up ſuch a Moral, as might beſt correſpond with his own Inclination and Practice, in which he made Pleaſure to be the

the utmoſt Deſign of Humane Life. This was afterwards tranſcribed by *Epicurus*, though with leſs Wit, for want of skill in the Sciences, which he greatly contemned for want of having them. The t'other Dog (*Diogenes* I mean) was uſed to call *Ariſtippus* βασιλικὸν κύνα, i. e. *the Royal Dog*, becauſe he loved to haunt the Courts of Princes for Provant only, which he called *Regibus uti*. *Horace* drew out his Picture in this one Verſe.

Omnis Ariſtippum *decuit color & ſtatus & res.*

(c) *For it will not perhaps ſeem ſtrange.*] After ἴσως I inſert θαυμαστὸν μὴ· for there is an apparent Flaw.

(d) *At what time it ſeems little.*] For εἰ μικρόντε, I read εἰ μικρόντι.

(e) *As to account it for their benefit.*] For συνεφέρετο, I read with *Paulus Petavius*'s Manuſcript συέφερε τὲ.

(f) *Neither doth it befit.*] For ὅτε I read ὅδὲ.

(g) *What one twitted* Carneades *with.*] For ἔσκωπτε τὸ Κορνιάδην, I read ἔσκωπτέ τις τὸ Καρνεάδου with *Xylander*'s Verſion. For I find no ſuch Man as *Corniades*; nor is it a likely Name. *Carneades* was a great Sceptick, and the Founder of that they call the *New*, or *Third Academy*, which brought the Socratick Philoſophy to a perfect Pyrrhonianiſm. He was none of the

modeſteſt Men in the World, and therefore may well enough be the Man.

(*h*) *With* Hedeia *or* Leontion.] Theſe were two of *Epicurus*'s Miſtreſſes, of which more anon.

(*i*) *At what Twentieth-day Feaſt.*] The Followers of *Epicurus* were wont, beſides their Maſter's Birth-Day, to keep the 20th day of each Month as a kind of Feſtival, or Sunday; it may be becauſe it was ſacred to *Apollo* (for ſo the *Etymologicum magnum* tells us): from whence they were in ſcorn called *Eicadiſtæ*, i. e. *Twentyeth day Men*, as you may ſee in *Athenæus*. *Menippus* the *Cynick*, among others of his Writings mentioned by *Laertius*, hath one intitled thus, *Againſt the Birth-days of* Epicurus, *and the Twentieth-days celebrated by thoſe of his Party.* Yea, *Epicurus* himſelf in his Laſt Will and Teſtament (which you have at large in *Laertius*,) makes mention of a *Synod* (that's his Word) *to be held by his Fellow Philoſophers upon the Twentieth day of each Month.*

(*k*) *Or good Health.*] For εὐπάϑειαν, I read εὐϛάϑειαν. So Mr. *Amiot*, *Ferme diſpoſition.*

(*l*) *As they term it.*] For φησὶ, I read φασί.

(*m*) *Agathobulus.*] This is the ſame I ſuppoſe with *Ariſtobulus* in *Laertius*. *Epicurus* had three Brothers, *Neocles*, *Charedemus* and *Ariſtobulus*, all Philoſophers. Of which *Neocles* wrote a Book *of his own Sect*,

Sect, as *Suidas* tells us; and was the Author of the Sentence λάθε βιώσας, i. e. *Live concealed*, which you find refuted by *Plutarch*, in a particular Tract, in which you alſo find mention made of the foreſaid *Ariſtobulus*.

(*n*) *Night to the ableſt.*] For ὠδῖνα τίκτει the *Baſil* and *Aldine* Editions have ὦ δεινὰ πόλει, which *Arnoldus Ferronus*, after *P. Victorius* corrects ὠδῖνα τίκτειν φιλεῖ; the Verſe is out of *Æſchylus*'s *Suppliants*.

(*o*) *They could never.*] For δυναμένας, I read δυνάμενοι. So *Cruſerius* and *Amiot* in their Verſions.

(*p*) *The concurſions of Seas.*] The Text here hath θάλασσαν ἐκρῳγμὸν, which *Xylander* renders *Maris pericula*; Cruſerius, *Maris ſævitiam*. Ferronus, *Mare vocale*. Amiot, *une Mer bruyante*. I read it θαλασσῶν συρῥαγὰς: for I find ἐκρωγὴ, in *Suidas*, as the Expoſition of the Word ἔκρηξις: And the following Relative ὑφ' ἃς, ſhews the neceſſity of a Plural Antecedent.

(*q*) *In his Voyage to* Lampſacus.] *Epicurus* was Born at *Athens* the 79 *Olympiad*, and about ſeven years after the Death of *Plato*. His Parents were *Neocles* and *Chæreſtrata*, of the *Gergettian* Precinct. His Father *Neocles* was (as *Strabo* informs us) one of the two Thouſand Poor that were ſent out by the Republick to plant in *Samos*. Where, after ſome ſmall acquaintance with the *Pyrrhonian Nauſiphanes*, he began to play the Philoſopher himſelf at his Pa-

rents Houſe, where to help to maintain them he kept a Grammar School. *Quum agellus eum non aleret, ut opinor, ludimagiſter fuit*, ſaith Cicero. From thence he removed to *Mitylene* in the Iſle of *Lesbos*, where he ſet up a ſecond time for both School-Maſter and Philoſopher; and from thence he went to that fam'd Oracle of *Priapus*, *Lampſacus*, where he had all his chief Diſciples, *i.e. Metrodorus*, *Timocrates*, *Polyænus*, and his dear *Colotkin*; called by *Plutarch* elſewhere, *the young Gentlemen of* Lampſacus: And in fine, he returned home to *Athens*, where after a ſhort acquaintance with the Platoniſt *Pamphilus*, whom he quickly learnt to deſpiſe, he ſet up an Academy of his own in his Garden.

(r) *In his Book againſt the* Sophiſts.] Theſe *Sophiſts* had their riſe in *Protagoras*, who had been ſometime a Diſciple of *Democritus*'s; but being (as is moſt likely) diſguſted with the Old Man's Hypochondriack Melancholy, and over Intenſe Speculation; he addicted himſelf to the more agreeable Studies of Language and Oratory; and afterwards came to *Athens*, where he ſet up a private Academy (and, as ſome ſay, in the Houſe of *Euripides* the Tragedian,) where, for an hundred *Mina* a piece, he inſtructed young Gentlemen in Oratory, and the Art of diſputing; upon which he was (as we are told by *Laertius*) vulgarly known by the name of *Sophia*, or *the Wit*; and *Suidæ* tells us plainly

ly, he was the *first Sophist*. From this Academy ſprung almoſt all the then famous Wits of *Greece*, as *Gorgias* the Leontine, *Prodicus* the Cean, *Iſocrates* the Athenian, and the Great *Socrates* himſelf. At laſt he ventured to publiſh a *Diſcourſe about the Gods*, which had this paſſage in the very front of it; *As to the Gods, I cannot ſay they either are, or are not:* For which it was a little after ordered to be publickly burnt in the Market-place. His grand Tenet was this; *That there is no ſuch thing as real Knowledge, or either abſolute Truth or Falſhood; but that all depends upon our Opinion, and therefore that both the parts of a contradiction may be equally true.* In brief, he was the firſt that (as *Laertius* ſpeaks,) *moved the* Socratick *way of Diſputing* pro *and* con; and therefore may be well reckoned the common Father of all the Sceptical Sects, whether Academicks, Dialecticks, or Pyrrhonians. *Sextus* of *Cheronea* (as I ſaid before) is the only remaining Specimen of this ſort of Philoſophy. And I think it not unworthy the remark, that *Socrates* was charged at his Trial with no other Crimes than thoſe of *Protagoras*, *viz.* *That he did not account thoſe for Gods that the Republick did: That he made the ἥττονα λόγον κρείττω*, i. e. *the wrong ſide of the Argument to be the right.* And, *that he debauch'd the Youth.* And *Prodicus*, a known Protagoriſt, ſuffered the ſame ſort of death with *Socrates*, and ὡς διαφθείρων τοὺς νέους, i. e.

i. e. *as ſpoiling the Youth*, as *Suidas* ſaith. Such then was the ſtate of Philoſophy at that time, until at laſt that great *Amanuenſis* of Nature, *Ariſtotle*, reduced the Mercury of theſe great Spirits to ſome kind of conſiſtence by the help of Diſtinction and Method, which he wiſely grounded upon the Propriety of the Diction of that Republick; of which as of all other Critical Learning, he was a compleat Maſter: Inſomuch that he and his Divine Diſciple *Theophraſtus* may well be lookt upon as the two grand Anchors of the then floating Sciences. But ſo far now were our *Epicureans* from approving of any ſort of Learning at all, that it was their uſual out-cry, παιδείαν πᾶσαν μανθάνοι φεύγετε, i. e. *Fly all kind of Learning, Sirs*; as *Epicurus* once wrote to his handſom Friend *Pythocles*. Yea, *Laertius* himſelf owns they were uſed to call thoſe of their own Party that they found addicted to Letters, by the Nick-Name of *Sophiſts*, to oppoſe them to the γνήσιοι or *Genuine* Diſciples of *Epicurus*. I ſhall but add our Authors own Character of the *Sophiſts*, which he gives us in his Life of *Themiſtocles*. *That they call* Sophia (ſaith he) *is indeed nothing elſe but a certain ſhrewdneſs and pert ſagacity in State Affairs; and they that have joined with it the Quirks and Ambuſcades of Laws, and the amuſing Artifice of Haranguing, are called* Sophiſts. But I am

too

too long, and perhaps (which is worse,) impertinent.

(*s*) *That this hath befallen him.*] For τούτῳ I read τοῦτο, and a little after πεφευγμένον for πεφυγμένον.

(*t*) *Escaping of Evil.*] For φύσει κακοῦ I read φυγὴ κακοῦ with the Versions.

(*u*) *Occasions some to mistake.*] For ἡγουμένων, I read ἡγούμενον.

(*w*) *To outgoe that of the Vulgars.*] For κενὰς, I read κοινὰς. So *Xylander* and *Amiots* Versions.

(*x*) *Allows their Joy.*] For ἀποφάινουσι, I read with *Xylanders* Version ἀποφαίνει.

(*y*) *Freedom from pain.*] For ἀπόνοιαν, I read ἀπονίαν.

(*z*) *By endeavour.*] For δι' ἀυτὸ, I read δι' ἀυτὸν as well here as in the following Clause.

(*a*) *Everlasting Torments.*] For ὅρον ἐχούσας, I read ὅρον μὴ ἐχούσας. Note, that the Ancient *Grecians* did hold an Eternal Punishment, but it was only for some few, that they took to be past reclaiming; for to the most the Torments of Hell were but a kind of Purgatory.

(*b*) *Had our Surmises.*] This was one of *Epicurus*'s κυρίαι δόξαι, or *Master-Sentences*, and mention'd by *Laertius*.

(*c*) *About things after Death.*] For μετὰ τὸ θάνατον, I read τῶν μετὰ τὸν θάνατον.

(*d*) *Neither the* Epicurean *nor the Brute.*] For οὐδέτερον, I read with *Arnoldus Ferronus* οὐδετέροις.

(*e*) *That*

(e) *That Death is nothing to us.*] This was another of *Epicurus*'s Sentences, and likewiſe in *Laertius*.

(f) *They deprive themſelves.*] For αὐτὸς, I read αὐτοῖς.

(g) *Require the telling of it.*] For κελευομένων, the *Aldine* and *Baſil* Editions have κελεύοντες; and *Turnebus*, *Vulcobius*, and *Bongarſius* read κελεύσει; but it ſhould be κελεύονται.

(h) *A Stream*) For ῥύσις I read ῥεῦσις.

(i) *The delights that accrue.*] After μαθημάτων, I inſert ἡδονάς.

(k) *I'm Mad.*] For μαινομαι δ', I read μαινομένῳ. *Furor inceſſit Pieridum avium*, Ferronus.

(l) *And again.*) For καὶ τὸ, I read with *Ferronus* κ, τὸ.

(m) *As* Apollodotus *tells us.*] I know very well he means *Apollodorus Logiſticus*, as *Laertius* calls him in his Life of *Pythagoras*, or *Arithmeticus*, as it is in *Athenaus*; but I would no more alter it than I would *Agathobulus* above into *Ariſtobulus*; it is not unuſual with Ancient Writers to tranſcribe the ſenſe of Names, when there are two that border very near upon one another.

(n) *For which a ſplendid Ox.*] The words in the Text are κεῖνο ἐφ' ᾧ λαμπρὸν. *Athenaus* repreſents them thus, κλεινὸς ἐφ' ᾧ κλεινὸν. And *Turnebus*, *Vulcobius*, and *Bongarſius* would have *Plutarch* to have ſo written them; But that is utterly uncertain

certain; for it is like he wrote them by Memory; and ſo perhaps did *Athenæus* too. *Laertius* writes them, κεῖν' ἐφ' ὅτῳ πλειὼν; the matter is not great; but I believe however the firſt word ſhould be κεῖνο.

(o) *Gold in King* Hieron's *Crown.*] *Hieron* King of *Syracuſe* having order'd a Goldſmith to make him a Golden Crown for *Apollo's* head, and being Jealous he had put a Cheat upon him, by embaſing the Gold with ſome other Metal, deſired *Archimedes* to ſatisfy him of the Truth of the thing; and if it was ſo, to give him an account of the true proportion of both the Gold and Alloy: which he did in the manner here hinted at. The Story is at large in *Vitruvius*, and the particular way of doing it is exactly deſcrib'd in a late *Italian* Tract, written by *Joannes Baptiſta Hodierna*; and intitled *Archimede Redivivo.*

(p) *He leapt up.*] For ἐξήλατε, I read ἐξήλατο.

(q) *With ſuch vehemence.*] For ὠθισμαθῶς; the *Baſil* Edition hath ὠθισμαθῶς ὅλως, as I have render'd it.

(r) *Like perpetual Springs.*] After ἀενάους I inſert πηγὰς, there being a word loſt.

(ſ) *Pythocles.*] *Laertius* tells us this *Pythocles* was a very handſome Man, that *Epicurus* was thought to have a great kindneſs for. His Epiſtle about the *Meteors* which

which is ſtill extant in *Laertius*, is directed to him.

(*u*) *Other new ones.*] For ἄλλας, I read ἀλλάς τι.

(*w*) *Worth the rejoicing at.*] For μετὰ χαρᾶς, I read μήτε χαρᾶς.

(*x*) *Above any other.*] For ὑπὲρ ὁτινοῦν, I read ὑπὲρ ὅντινα οὖν.

(*y*) *Aminias.*] Ἰσμηνίᾳ is the word in the Text; but *Paulus Petavius*'s MS. had Ἀμενίᾳ, and *Xylander* ſo tranſlated it. *Ferronus* writes him *Amenias.*

(*z*) *Warbled by ſofteſt tongue.*] For ἀγνυμένων, I read ἀγνύμενον.

(*a*) *The Problems about Flutes.*] For δι' αὐλῶν, I read περὶ αὐλῶν.

(*b*) *It will ſound flatter.*] After ἔτερον I inſert βαρύτερον, according to *Xylander* and *Ferronus*'s Verſions.

(*c*) *Any longer than it is hoping.*] For ὅσον ἐλπίσαι, I read ὅσον ὅτι δεῖν ἐλπίσαι: And *Petavius* hath ἀναμνημονεῦσαι, for μνημονεῦσαι, which ſeems more expreſſive.

(*d*) *But now.*] For μικρὸν *Petavius*'s MS. hath μικρῷ.

(*e*) *He quitted the City.*] Here is a great Flaw, but I have happily made it up out of the Diſpute againſt *Colotes*; and for ἐξ ἄστεως ἀλλὰ συνέβη Μίθρῃ, I read ἐξ ἄστεως εἰς Περσίδα κατέβη Μίθρης. This *Mithres* (as *Laertius* informs us) was Steward to *Lyſimachus* (I ſuppoſe he means the Son of *Ariſtides* the Juſt,) and a great Fa-

Favourite of *Epicurus*'s, and much admir'd by him, inſomuch that in one of his Epiſtles to him he ſtiled him Παῖαν ἄναξ, i.e. *Soveraign Paan*, words taken out of the Liturgy of *Apollo*. *Plutarch*, in the fore-mentioned place, adds further, that he was a Captive, and one that had formerly belonged to the King of *Perſia*.

(*f*) *When* Dion *by the meaſures he gave him.*] Our Author in his often mentioned Diſcourſe againſt *Colotes* hath this ſtrange Paſſage. Plato *left indeed behind him in Writing, very admirable Diſcourſes about Laws and Government, but he drew up far better ones for his particular Friends, by which* Sicily *was ſet at Liberty by* Dion, *and* Thrace *by* Heraclides *and* Python *who took off* Cotys.

(*g*) *You have given a very gallant.*] For ὑπεμελήθητε, I read ἐπεμελήθητε, as *Xylander*, *Amiot*, and *Ferronus* render it.

(*h*) *Such as Leontion.*] For οἷα, *Petavius*'s MS. reads ὁι, and I read οἵαι; and for Νικήδιον, I read Νικίδιον out of *Laertius*, who adds two Ladies more to the number, *i.e. Erotion* and *Marmarion*. As to Madam *Leontion*, we have a Letter of hers ſtill extant among *Alciphron*'s Epiſtles, it is directed to one *Lamias*, where ſhe makes brave Sport with the uncouth and importune Addreſſes of her ancient Gallant, *Epicurus*: But ſome will, I know, ſay, it is one of *Diotimus*'s Sham-Letters, who was ſet on by *Chryſippus*, to expoſe him by counterfeiting

terfeiting ſmutty Epiſtles, in his and his Friends Names: A fine Office this for a grave Stoick.

(i) *Epicurus's Philoſophick Garden.*] *Epicurus* (as was ſaid before) kept his Academy in a Garden; whence his Follower *Apollodorus* had the pleaſant name of *Kepotyrannus*, or *the Governour of the Garden.*

(k) *For his ſweet and pretty humour.*] After πρὸς τύπα ϑίας I add ἔναι.

(l) *As that they call a* Sardinian *laughter.*] The Greek Text hath Σαρδιανὸς, which *Turnebus*, *Vulcobius* and *Bongarſius* corrected into Σαρδάνιος; I ſuſpect it ſhould be Σαρδάνιος, though I know Σαρδώνιος is the more common word: The *Millan* Edition of *Suidas* (which is the beſt) hath Σαρδάνιος γέλως, and the Order of the Letters confirm this reading in him.

——— Μείδησε δὲ ϑυμῷ
Σαρδάνιον μάλα τοῖον,---- ſaith *Homer.*

A *Sardinian Laughter* was uſed anciently as a Proverb to denote a counterfeit or forc't Laughter; and the occaſion of it was this, The people of *Sardinia* were in ancient times under the Government of the *Phœnicians* of *Carthage*; and therefore followed their Mode of offering young Children to *Saturn*; the manner of it was thus, the Prieſts kindled a Fire within the hol-

hollow of the Copper Statue, and when they thought it hot enough, they then threw the miserable Infant into its glowing Embraces: upon which it immediatly shrunk and grinn'd, at the sight whereof the Superstitious Multitude cry'd out, that it laught for joy. We have this Story related to us by *Suidas*, upon the Credit of *Clitarchus*, a very ancient Writer, who composed a particular Treatise about *Carthage*.

(*m*) *Epaminondas.*] It is no small glory to the ancient Philosophy of *Pythagoras*, that this matchless Hero was the Disciple of *Lysis* the Pythagorean.

(*n*) *The Strumpet of Kyzicum.*] This Gentlewoman was named *Themisto*, and was Wife to one *Leonteus* of *Lampsacus*: *Laertius* tells us she made Profession of Philosophy.

(*o*) *Of their own living.*] For τὸ αὐτὸν βίον, I read τὸ αὐτῶν βίον.

(*p*) *All chant rude Carols.*] For υμνεῖ I read with *Petavius* ὑμνεῖτο.

(*q*) *When I had once learn'd.*] For ὅτι I read ὅτε, and for ἐθρασυνάμην, ἐθαρσυνάμην with *Petavius*'s Manuscript.

(*r*) *In brief.*] For καὶ ἕωλον, I read καὶ τὸ ὅλον. So *Amiot*.

(*s*) *And sends forth.*] For ἀναχεομένην, I read ἀναχεομένης.

(*t*) *For the Soul of Man.*] For τύχη, I read ψυχή, with *Xylander* and *Amiot*'s Versions.

(*u*) *Yea these.*] For ταύτην, I read

ταύτας, with *Xylander* and *Amiot*.

(*w*) *Thy Father got thee.*] For πολλοῖσι I read with *Petavius*'s Manuscript πολλοῦσε. And so both *Xylander* and *Amiot* have rendred it. And *Petavius* hath for παυσώμεθα, παυζόμεθα.

(*x*) *Yea and in conferring.*] Before καὶ τοὺς οἰκέτας, I read with *Petavius*'s Manuscript ἀλλὰ.

(*y*) *But should the pleasures of the Body.*] For ἐπὶ I read εἶτι. So some of the Versions.

(*z*) *To Men of Action.*] For πράγμασιν I read πρᾶγμα. But perhaps it is a mistaken repetition of the foregoing word πρακτικοῖς, and therefore ought to be left out.

(*a*) *For the Battel at Marathon.*] For Μαραθῶνι I read ἐν Μαραθῶνι.

(*b*) *It is very easie then to imagin.*] For πάρεστι πόσῃ I read πάρεστιν ὅσῃ, according to *Petavius*'s Manuscript.

(*c*) *With his Fellow-Pedant Damocrates.*] That *Epicurus* was a Schoolmaster, hath been already noted, and is further confirmed by *Timon* the Pyrrhonian, the Author of those malicious Invectives, called the *Silli*, or *Skewes*, in these two Verses which contain his Character.

Ὕστατος αὖ φυσικῶν κ̀ κυνταῖος ἐκ Σάμου ἐλθὼν,
Γραμμοδιδασκα λίδης α ναγωγότατος ζωόντων.

Which are thus translated by *Hadrianus Junius*.

Ultimus

Ultimus è Phyſicis Junonia quem Samos effert,
Grammatices Doctor, ferveſq; libidinis æſtu.

And I have thus Engliſht them in haſt.

The Fagg end of Philoſophy
Train'd up in Samian *honeſty;*
Who of young Boys was Letter-teacher,
And of all Men the greateſt Lecher.

(d) *The blackening Decrees.*] The *Epicureans* were in the firſt place baniſht *Rome* by the publick Order of the Senate: Secondly, the Republick of *Meſſina* in *Arcadia*, expell'd them their Coaſts, ſaying *they were the Peſt of the Youth, and that they ſtain'd the Government by their Effeminacy and Atheiſm*; And they requir'd them to depart their Borders by Sun-ſet; And when they were gone, they ordered the Prieſts to purify the Temples, the *Timuchi* or Magiſtrates, and the whole City; Laſtly, the Republick of *Lyctos*, in the Iſle of *Candy*, drave certain of them out of their City, and paſt the following Decree againſt them. *That the Contrivers of the Feminine, Ungenerous and Fulſome Philoſophy; and beſides that, the declared Enemies of the Gods, ſhall by open Proclamation, be warn'd out of* Lyctos; *alſo that if any one of them ſhall hereafter preſume to return, and ſet light by the Contents of this Decree, he ſhall ſtand naked in the Pillory, over againſt the Hall of Juſtice, for twenty days together; and be*

Democratical Persecution.

smeared over with Honey and Milk, that he may be stung to Death by Wasps and Flies; and if he shall chance not to Die within that time, he shall then be clad in Womens Attire, and be thrown down a Precipice. See *Suidas* in the words Ἐπίκουρος and Κύφων.

(*e*) *And to liquor ones Eyes.*] *Cleomedes* reckons among the other διεφθορότα, or putid expressions of *Epicurus*, such as *firm Constitutions of the Body, and sure Hopings about it, Liquouring ones eyes too* (λίπασμα ὀφθαλμῶν) for *Crying. Some of which* (he saith) *may be lookt upon, as proceeding from a low and abject Spirit; and others again as taken out of some Superstitious Orison of some that pray in certain Jewish and distorted Cants, much viler than the very hissings of Snakes.* Among these may be reckoned his ἱερὰ ἀνακραυγάσματα, or *Divine Outcryes*, as himself called them. An instance of which we have in a Letter of his to *Leontion*; which tho his good Friend *Laertius* seems to insinuate it a Stoic Sham, yet since himself thought fit to recite it, I shall not scruple to render it *verbatim.* The Passage is this: *Sovereign Paan, my dear pretty little Leontion! with what a noise of Clapping did thy dear little Letter fill me, while I was reading of it!* So that *Sextus* the Pyrrhonian might have reason to say; *Epicurus appears in many things very rude; nor doth he observe the common Decencies of Conversation.* And yet his three large Epistles in *Diogenes Laertius* seem to me to be writ-

written in a tolerable extempory Attick ſtyle.

(*f*) *Of Hegeſianax.*] This was ſome extraordinary Friend of *Epicurus*'s: for *Laertius* tells us his Treatiſe of *Sanctity* was entituled *Hegeſianax*.

(*g*) *Freed from doing ill.*] For ἐλεύθερόντων ἐπὶ τὸ I read ἐλευθερωθέντες ἀπὸ τοῦ. So *Xylander* and *Amiot*'s Verſions.

(*h*) *More and greater.*] For μεῖζόν ἐστι καὶ πλέον, *Petavius*'s Manuſcript reads πλέον ἐστι καὶ μεῖζον.

(*i*) *But now.*] For ἐν καὶ, I read with *Petavius*'s Manuſcript ἐν ᾧ.

(*k*) *The beſt ſort.*] For βέλτιον I read βέλτιστον.

(*l*) *Their clean and generous.*] For καθαραῖς I read καθαρὰς.

(*m*) *The Deity is not therefore conſtrain'd.*] This is one of the prime Dogmes of *Epicurus*, mentioned by *Laertius*; I mean the firſt Clauſe of the Sentence.

(*n*) *Phœbus who whirls.*] For this Reaſon the principal Rites of all Nations were originally to the Sun. And

Εἷς Ζεὺς, εἷς Ἀΐδης, εἷς Ἥλιος, εἷς Διόνυσος.

Jove, Pluto, *and the Sun,*
And Bacchus *are all one.*

(*o*) *Should not be beloved.*] For φιλεῖν εἶναι, I read φιλεῖν μὴ εἶναι.

(*p*) *As we that ſtand.*] For ἡμεῖς ἐσμεν, I

read περὶ, ſo ſeveral of the Verſions.

(q) *The Confidence and Rejoicing.*] Theſe were two Canting Words of *Epicurus*'s.

(r) *Pan.*] *Pan* was the *Jupiter* of the *Arcadian* Paſtours; and his Rites were originally *Egyptian*; For the *Mendeſian Nomos* worſhip'd the Sun at *Panopolis* in the form of a Goat; and they call'd him from his Figure, *Mendes*, which is *Goat*; and from his property, *Panan*, that is, the *Seer*, *Sol* being *Oculus Mundi*, and the prime Author of Generation. This *Teleſm* was afterwards plac'd by the Prieſts at the Winter Solſtice, to ſignify that the Sun in *Capricorn* deſtroys the Fruits of the Earth, and particularly the Vine. *Ovid*, and many more of the Ancients ſay the Goat was firſt Sacrific'd to *Bacchus*, to make him amends for the Deſtruction of this Sacred and Divine Plant.

(ſ) *Caſtor* and *Pollux.*] *Caſtor* and *Pollux* were, according to the *Peloponeſian Tales*, the Sons of *Jupiter* and *Leda*, who accompanied with her in the form of a Swan, by whom ſhe had two Eggs, out of one of which was hatcht *Pollux* and *Clytemneſtra*; and out of the other *Caſtor* and *Helena*. And therefore they were called by the *Greeks* Διόσκυροι, that is to ſay, *Jupiter*'s *Children*; and indeed they are no other than the *Sun* and *Moon*, which the *Greeks* call'd Κόρος and Κόρη, and the *Romans*, *Liber* and *Libera*, that is, *The Son* and *the Daughter*. The *Delian* Divines or Fablers called them *Apollo* and *Diana*, and feign-

feigned them to be Born in their Iſland, both at one Birth, of the Goddeſs *Latona*. For the moſt ancient *Jupiter*, (as the Learned *Terentius Varro* tells us,) was the *Heaven*, and his Wife *Juno* the *Earth*; and theſe, together with their two Children, the *Sun* and the *Moon*, made up the four firſt Puiſſant Deities, which the *Phœnicians*, and after them the *Samothracians* therefore nam'd *Cabiri*, and the *Romans* (who deriv'd their Religion from the *Tyrians* of *Tuſcany*) *Divi potes*. The *white Swan* is then the *Heaven*, and *Leda* or *Latona*, the *Ocean*, (λητω, ſignifying as *Heſychius* tells us, the *Sea*, whence the *Sicilian* word λάτας, and the Latine *Latex*, denoting *Water*,) and the two Eggs which are ſaid to be Born out of the Sea, are the *Sun* and *Moon*, which for their coevalneſs were reputed by the *Delians* for Twins, and by the *Peloponeſians* for double Twins; they being it ſeems of the *Egyptian* Opinion, that the Gods were Hermaphrodites: And ſo *Pollux* and *Clytemneſtra* will be the Sun in both its Male and Female Capacities (for the *Greek* name *Polydeukes*, ſignifies *Much ſhining*, and *Clytemneſtra*, the *Renowned Spouſe*:) And *Caſtor* and *Helena* will be the Male and Female Moon, or the *Deus Lunus*, and *Dea Luna*; *Caſtor* ſignifying a *Care-taker*, and *Helena* (as will be made out anon) a *Protectreſs*. And therefore *Pollux* and *Clytemneſtra* were accounted Immortal by reaſon of the Beauty and Vigour of the Sun; and *Caſtor* and *Helena* Mortal, by

reason of the paleness and duskishness of the Moon. The *Egyptian* Priests set these Twins in the Zodiack, and call'd them Ἡρακλα, Απ *Heracla* and *Ap*, that is to say, *Hercules* and *Apis*, of which see the Learned *Hieronymus Velschius* in his curious Treatise about the *Persian Nauruz*.

(*t*) *Æsculapius.*] I shall say but little of this God, because he is commonly known to preside over Physick, and to be the same with *Apollo Alexicacos*, and the Sun; and the reason of it is also plain. Only as to his Name; it is not, as many think, *Oriental*, but purely *Grecian*, and derived from ἀσκαλὲς, which is *Meagre* and *Sick*; and ἤπιος, which is the same with ἠπητὴς, and signifies a *Mender* or *Curer*. And this is plain from the name of his Wife *Epione*, who is Feign'd to be the Mother of *Jaso*, *Akeso*, *Ægle*, *Hygeia*, and *Panakeia*, Goddesses in Physick. As to the Apparitions here spoken of by *Plutarch*, I shall at present say no more but this; if they were real and not imaginary ones, they must be some *Dæmons*, (of whose Nature I will not now pretend to determine) that as they assumed the shapes of Men, so also accommodated themselves to the genius and popular persuasion of the times.

(*u*) *I never escape them.*] For λήθω, I read with *Petavius*'s MS. λήθω, which hath also ὅποι for ὅπη. And perhaps there is καὶ wanting before Ἀγγέλους.

(*w*) *Like a smiling brightness.*] For ἀυτὴν, I read ἀυγὴν.

(*x*) *To*

(*x*) *To hearten the rest.*] For θαῤῥύνων, *Petavius*'s MS. reads διαθαῤῥύνων.

(*y*) *For what is dissolved.*] This is one of *Epicurus*'s prime Dogmes, and related by *Laertius*.

(*z*) *When we have heard you.*] For ὀ πρώην, I read σου πρώην.

(*a*) *And therefore when they loose.*] For ἤ I read ἦ, and for γυναῖκα, γυναῖκας, with *Xylander*.

(*b*) *As Minos did.*] For ϗ ὡς, I read ὡς ϗ.

(*c*) *Nor doth an* Æacus.] *Æacus* is a Fabular Judg in Hell; he hath his name from *Whipping*: for αἰακίζειν is *to Whip*. *Ascalaphus* is Feign'd to be the Son of the Infernal River, *Acheron*, his name is derived from Ἀσκαλὴς *meagre*, and ἀφή, which signifies the *Touch*, he being, as *Suidas* saith, λίαν σκληρὸς, *i. e. extream hard*, like a Skeleton I suppose. They fancy also, that *Proserpine* fell out with him, and turned him into an Owl, which is a feral Bird. The River *Acheron* hath its name from *want of Joy*, as *Styx* from *Horrour*, *Phlegethon* from *Burning*, and *Lethe* from Forgetting.

(*d*) *Of every sort.*] For παντοδαπὴν γενομένου, I read παντοδαποῦ γένους. So *Xylander* translates it.

(*e*) *Go to the Wood-clad.*] For βαθὺ δένδρῳ, I read βαθυδένδρῳ.

(*f*) *Wherefore they must needs.*] For ἤ, I read ἦ.

(*g*) *But our not being.*] For ἰέναι, I read εἶναι, as we find it afterwards.

(*h*) *With*

(*h*) *With everlaſtingneſs.*] For πρὸς τὸ σύμπαντα, I read πρὸς τὸ σύμπαν.

(*i*) *The Tub full of Holes.*] For ἄτρητον, I read ἔυτρητον, or πολύτρητον πίθον. This refers to the known Story of *Danaus*'s Fifty Daughters, who making away their Husbands were condemned to carry Water to a great Tub in Hell, that was full of Holes, and to keep it always full, under great Penalties: I believe the young Ladies of *Greece* would rather of the two be ſtill troubled with their Old Husbands, than be put to ſuch an endleſs Fatigue.

(*k*) *They ſhall Play and Dance in Hell.*] It is a well known Truth, that ſuch of the Ancients as were not Philoſophers, believ'd there was another World below, as ſpacious as this is, and (as *Heſiod* ſpeaks) *as far beneath the roots of the Earth, as the Earth it ſelf is from Heaven*; And that all Men when they died, deſcended thither, the good as well as the bad; but that the former went to a place on the right hand, call'd *Elyſium*, and the latter to the *Sedes ſcelerata* on the left. The good were it ſeems (as our Author here ſpeaks) *to play and dance*, and enjoy each other; and the bad to undergo ſeveral ſorts of caſtigatory Puniſhments, until they were allow'd an *Anabioſis*, or a *Return to Life*, which, as *Servius* ſaith upon the ſixth *Æneid* of *Virgil*, the worſt obtained ſooneſt. But *Joſephus* tells us in the ſixteenth Book of his Antiquities, that the Phariſees were of another opinion. *They are perſwaded* (ſaith

(ſaith he) *that Mens Souls have an immortal force in them; and that there are under the Earth both Puniſhments and Rewards, for ſuch as have liv'd either vertuouſly or viciouſly here; and that the latter undergo everlaſting confinement, but the former have liberty to come back again to Life.* But the Northern people, it ſeems, thought Hell too cold a place for the Good; for they have diſpos'd of them to ſeveral Celeſtial Cities, ſuch as *Asgard*, where *Walhall Odin*'s Palace is, *Alfheim*, *Breidablick*, *Himinbiorg*, and others, as you may find in *Snorro Turleſons Edda.* As for the Name *Hades* by which our Author calls Hell; *Homer*, who is the ancienteſt Writer among the *Greeks*, calls it more fully Ἀΐδος δῦ, that is to ſay, the Manſion Houſe of *Hades* or *Pluto*, and his Wife *Proſerpine*, which are no other than the *Sun* and *Moon*; and the reaſon why they were thought to dwell there, was their ſeeming to come thence every Morning, and to return thither again every Night. Now *Aides* or *Aidoneus* is a word deriv'd into the *Greek* tongue, with many more, out of the Ancient *Scythick* or *Teutonick* Dialects; in which *Od*, *Odin*, *God* and *Godin*, ſignify *Wealthy* and *Good*, and ſo are the ſame with *Pluto* and *Dis*. And the Sun was conſidered by Antiquity in a double Capacity, as Proprietor of all, and Sovereign over all; in his former quality they addreſt to him for *Wealth* and *Happineſs*, and in the latter for *Protection* in the enjoyment of them.

And

And in this laſt reſpect he was invok'd by the Northern People by the name of *Heil* or *Hol*, that is a *Covering* or *Defence*, whence the *Greek* words, *Ollos*, *Helios*, *Helenos*, and perhaps *Belenus*, and the Latin *Sol*, and *Britiſh Haul*; and likewiſe the *German* Adjective *Heilig*, and the *Engliſh Haly* or *Holy*. Agreeable to which his Wife or Siſter the *Moon*, is call'd in *Greek*, *Hello*, *Gello*, *Helle* and *Helena*, and in ancient *Teutonick*, *Hela*, as may be ſeen in *Snorro's Edda*. For *Hell* in him, is not the place, but the Goddeſs that's appointed to convey the Souls of Old Men and Cowards to *Niſlheim*, which we call *Hell*. In brief then, this *Hela* or *Proſerpine*, is no other than *Hecate*, or *Mania mater Larum*, or that which we call *the Fairy Queen*, being the Night or walking Moon.

And perhaps from theſe two words *Odin* and *Heil*, the *Jews* have call'd the true God *Adon* and *El*, a *Sun* and a *Shield*. Nor is what *Goropius Becanus* ſaith about the Antiquity of the *Teutonick* Tongue, altogether frivolous; for *Herodotus* tells us the *Scyths* (who were the old *Goths*) had in ancient times an Empire over all *Aſia*, for eight and twenty years.

(*l*) *When it ſhines under ground.*] For ὅτι I read ὅτε.

(*m*) *Who expect.*] Before κακὸν I inſert ὁι.

(*n*) *Uſing for Philoſophy.*] The great and Divine *Plato* defined Philoſophy by μελέτη θανάτου, i. e. *The ſtudy of Death.*

(*o*) *Are the better pleaſed with them.*] For

For μᾶλλον ἥδονται, *Petavius*'s MS. had μᾶλλον τοῖς ἥδονται; Perhaps it ſhould be ἀυτοῖς.

(p) *To thoſe that do well.*] For χαυᾶς προέσσεσι, I read with Judicious *Xylanders* Verſion καλᾶς προέσσεσι.

(q) *While they as it were make their eſcape.*] For ἀποδιδράκοντα, I read ἀποδιδράσκοντες.

(r) *Neither the Dog* Cerberus, *nor the River* Cokytus.] *Cerberus* or *Kerberus*, i. e. *The Heart devourer*, is *Pluto*'s Dog that ſtands at Hell-gates, and waggles his Tail at thoſe that come in, but ſnarles at thoſe that would go out again. I remember *Snorro*'s *Edda* hath a *Hell-hound* too, but I have forgot his Name. *Cokytus* is a River in Hell, and ſignifies *Wailing*.

(ſ) *Gods having taſted the ſweet of Eternity.*] *Herodotus*'s own words are theſe, (you may find them in his *Thalia* in King *Amaſis*'s Letter to *Polycrates* the *Samian* Tyrant.) *For my part* (ſaith he) *I do not like your great Proſperity, as knowing very well the Envy of the Deity.* And again, a little after, *I never heard of one Man in my Life, that proſper'd in every thing, that was not at laſt wholly exterminated from the very roots.* And the true reaſon of this is very plain. *Res proſperæ etiam ſapientum animos fatigant. A glut of Proſperity debauches the Minds of the very Wiſe.*

And then, according to the Proverbial Sentence,

Jove's

Jove's the Chaſtizer of the over-haughty.

Ζεὺς γὰρ κολαστὴς τῆς ἄγαν ὑπερφρονῶν.

(*t*) *To go about in certain long Revolutions.* This περιπόλησις or *going about* refers to the *Pythagorean* κύκλῳ ἀνάγκας, or *Circle of Neceſſity*; where by *Neceſſity* they mean *Reſtraint* and *Death*, which they ſuppoſe to be the condition of all Humane Souls, while under the Power of Matter. And they believe they ſhift about by certain ſecret Orders and unknown Laws, through all the Elements of Earth, Air, Water and Fire; partly for Exerciſe, partly for Caſtigation; and partly again (as I believe) for variety.

Lapſu continuo ruitura in corpora noſtra,
Prorumpunt animæ ſeriemq; per æthera nectunt, ſaith *Feſtus Avienus.*

See alſo *Virgil* in his Sixth *Æneid.*

(*u*) *Diſſolved with the Univerſe.*] The Pagan Opinion of an Univerſal Conflagration is not (as the *Jewiſh* is) from Divine Revelation, nor yet (as ſome very good Men piouſly believe) from I know not what *Cabala*, or *unfailing Tradition.* But as it was both extream ancient and general, and that as well in *Greece*, *Germany* and *Sweden*, as in *Ægypt*, *India* and *China*; ſo it muſt have ſome equally prevailing reaſons to ſupport it. Firſt then when Men came

came to conſider the ſubordinateneſs of the Planetary Revolutions, and eſpecially of the Sun and Moon; and ſaw that what the Moon did in the Compaſs of one Month, was perform'd by the Sun in Twelve, it was but natural for them to ſuſpect (as Man's ingeny is naturally curious and prying) that there might be ſome other larger year, that might compriſe many of ours; and be to the Univerſe, what ours is to the Earth only. Which after they had once admitted, they ſeem to have inferr'd next, that thoſe two extreams of that great year, that ſhould anſwer to our Summers and Winters, could prove no leſs than Univerſal Conflagrations and Deluges. And they were without doubt very much fortified in this Opinion, as well by Earthquakes, Storms, Inundations, and Eruptions of Fire out of the Earth, as by the frequent Eclipſes of the Sun and Moon, which to ignorant people, that knew not the real cauſes of them, might very well ſeem to preſage the Diſſolution and Ruine of the Univerſe. Agreeable to this we find in the above-mentioned *Snorro Turleſon*, that the Pagan *Goths* or *Teutons* held there were two Wolves that were in conſtant purſuit of the Sun and Moon; and that now and then they had a ſnatch at them, which occaſion'd the Eclipſes: But that at laſt, at the great *Ragnarock*, or *Twi-light of the Gods* (as they call'd it) they ſhould finally overtake and devour them. At which time *Surt*, which

is

is the *Black-Man* that keeps Centinel at the Worlds end with a bright Sword in his hand, shall fire Heaven and Earth with the Flames of *Musspelheim* (so they call the Southern or hot-side of Hell;) and then the Gods shall all die, and the whole World fall in pieces: After which the Universe will be again renew'd, and the Sons of the old Gods shall supply their vacant places. And if the *Ægyptian* Prophets in their Sacred Annals mention'd several Conflagrations and Deluges, that ought not at all to move us, it being most apparent by several good tokens, (such as their mentioning the Suns rising four times in the West, and setting in the East (as *Herodotus*, (who was himself among them relates to us) and their ridiculous and feign'd Successions of Monarchs and Dynasties,) that in compiling those Annals they consulted not the Truth but the gust and humour of the Vulgar. For the Policy of the *Egyptian* Priesthood lay not in propagating Knowledg among the common People; nor in making them one jot wiser or honester than Nature left them; but on the contrary, in improving and inflaming their Prepossessions and Mistakes, the better to govern and manage them. And to this end they culled out the quaintest and most influencing of their old Tales and Fictions, and drest them up in the form of a History; and then by common consent, stampt upon them the uncontestable Authority of their God *Hermes*.

FINIS.

Plutarch's

Roman Queſtions:

Tranſlated from the GREEK, *by* Iſaac Chauncy, *E. Col. Medic.* Lond.

Queſt. 1. *WHerefore do the* [Romans] *require* [a new] *married Woman to touch Fire and Water.*

Sol. Is it not for one of theſe reaſon; amongſt Elements and Principles, one is Maſculine and the other Fæminine; One [*i. e. Fire*] hath in it the principles of motion, the other [*i. e. Water*] hath the faculty of a ſubject and matter? Or is it becauſe Fire refines and Water cleanſeth, and a married Wife ought to continue pure and chaſte? Or is it becauſe Fire without moiſture doth not nouriſh, but is aduſt? as Water deſtitute of heat is Barren and Sluggiſh; ſo both the Male and Female apart be of no force, but a conjunction of both in Marriage compleats Society: Or [*is the meaning*] that they muſt never forſake each other, but muſt Com-

 municate

municate in every Fortune, altho there be no Goods, yet they may participate with each other in Fire and Water?

Queſt. 2. *Why do they light at Nuptials five Torches, neither more nor leſs, which they call waxen Tapers?*

Sol. Whether it be [as *Varro* ſaith] that the Prætors uſe three, but more are permitted to the *Ædiles*, and married perſons do light the Fire at the *Ædiles* Torches? Or is the reaſon of their uſing more numbers, that the odd number is reckoned better and perfecter upon other accounts, and therefore more adapted to Matrimony? for the even number admits of Diviſion, and the equal parts of oppoſition and repugnancy, when as the odd cannot be divided, but being divided into parts leaves always an inequality. The number five is moſt Matrimonial, for three is the firſt odd and two the firſt even, of which five is compounded, as of Male and Female.

Or rather, becauſe Light is a ſign of Generation, and its natural to a Woman, for the moſt part, to bring forth ſo far as five ſucceſſively, and therefore they uſe five Torches. Or is it becauſe they ſuppoſe that married Perſons have occaſion for five Gods? (*viz.*) *Jovial Jupiter*, *Jocund Juno*, *Venus*, *Suada*, and *Diana* above all the reſt, which Women invocate in their Travels and Childbed Sickneſs?

Queſt. 3. *What's the reaſon that ſeeing there is ſo many of* Diana's *Temples in* Rome, *the men*

men refrain going into that only, which ſtands in Patricius-*Street?*

Sol. Is it upon the account of the fabulous Story, that a certain man raviſhing a Woman that was there Worſhipping the Goddeſs, was torn in pieces by Dogs, and hence this ſuperſtitious practice aroſe that men enter not in?

Queſt. 4. *Why do they in all other Temples of* Diana *in the like manner, nail up Staggs Horns againſt the Wall, when as in that of the Aventine they nail up Ox Horns?*

Sol. Was it to put them in mind of an old caſualty? For its ſaid, that among the *Sabines*, one *Antro Croatius* had a very comly *Ox*, far *excelling* all others in handſomneſs and largeneſs, and being told by a certain Diviner, That he that ſhould offer up that *Ox* in Sacrifice to *Diana*, on the Aventine, his City was determined by fate to be the greateſt [in the World] and have Dominion over all *Italy*. This man came to *Rome*, with an intention to Sacrifice his *Ox* there; but a Servant acquainted King *Servius* privately with this priviſy, but the King making it known to *Cornelius* the Prieſt, *Cornelius* ſtrictly commands *Antro* to waſh in *Tyber* before he Sacrific'd, for the Law requires men ſo to do, who Sacrfice acceptably; Wherefore whilſt *Antro* went to waſh, *Servius* took the opportunity to Sacrifice the *Ox* to the Goddeſs, and nailed up the Horns to the Wall in the Temple. Theſe things are ſtoryed by *Juba* and *Varro*, only *Varro* hath not de-

ſcribed *Antro* by that name, neither doth he ſay that the *Sabine* was chouſt by *Cornelius* the Prieſt, but by the *Editnus* [the Sexton.

Queſt. 5. *Wherefore is it that thoſe that are falſly reported to be dead in forraign Countries, when they return, they receive them not in by the Doors, but getting up to the roof of the Houſe, they let them in that way?*

Sol. Verily the account which *Varro* gives of this matter, is altogether fabulous. For he ſaith, in the *Sicilian* war, when there was a great Naval Fight, a very falſe report was rumor'd concerning many, as if they were ſlain, all of them returning home, in a little time dyed; but one of them who going to enter in at his doors, they ſhut together againſt him of their own accord, neither could they be opened by any that attempted it, this man falling in a ſleep before the doors, ſaw an Apparition in his ſleep, adviſing him to let himſelf down from the roof into the houſe; who doing ſo, he lived happily and became an old man, and hence the cuſtom was comfirmed to after ages. But conſider if theſe things be not conformable to ſome Greek uſages; for they do not eſteem thoſe pure, nor keep them company, nor ſuffer them to approach their Sacrifices, for when was any Funeral carryed forth, or Sepulchre made, as if they were dead, and they ſay that *Ariſtinus* being one that was enſnared in this ſort of ſuperſtition, ſent to *Delphos* to beg and beſeech of the God, a reſolution of the preſent Scruples, which

which he had by reaſon of the Law. *Pythia* anſwered thus.

The Sacred rites t'which Childbed Folks (form
See that thou do to bleſſed Gods perform.

Ariſtinus well underſtanding [the meaning of the *Oracle*] puts himſelf into the Womans hands, to be waſhed, wrapped in ſwadling clouts, and ſuck the breaſts, in the ſame manner as when he was newly born, and thus all others do, and ſuch are called *Hyſteropotimus*'s [*id. eſt.* one for whom a Funeral was made while living] but ſome ſay that the Ceremonies attending the *Hyſteropotimus*'s were before *Ariſtinus*, and that the cuſtom was ancient: Wherefore it is not to be wondred at, if the *Romans*, when once they ſuppoſe a man buryed, and to have his lot among the dead, that they do not think it lawful for him to go in at the door, whereat they that are about to Sacrifice do go out, or thoſe that have ſacrificed do enter in, but they bid them aſcend aloft into the air and deſcend from its circumference, for they conſtantly offer their Sacrifices of purification in the open air.

Queſt. 6. *Wherefore do Women ſalute their Relations with their Mouth?*

Sol. What if it ſhould be (as many ſuppoſe) that Women were forbid to drink Wine; therefore that thoſe that drank it might not be undiſcovered, but convicted

whem they met with their acquaintance, kiſſing became a cuſtom? Or is it for the reaſon which *Ariſtotle* the Philoſopher hath told us? Even that thing was commonly reported and ſaid to be done in many places (which it ſeems) was enterprized by the *Trojan* Women, and in the confines of *Italy*, for after the men arrived and went a ſhoar, the Women ſet the Ships on fire, earneſtly longing to be diſcharged of their roving and Sea fairing condition, but dreading their Husbands diſpleaſure, they fell on ſaluting their kindred and acquaintance that met them, by kiſſing and embracing, whereupon the Husbands anger being appeaſed, and they reconciled, they uſed for the future this kind of complement towards them, or rather might this uſage be granted to Women, as a thing that gained them reputation and intereſt, if they appeared hereby to have many and good kindred and acquaintance? Or was it that it being unlawful to marry kinſwomen, a courteous behaviour might proceed ſo far as a kiſs, and this was only retained as a ſignificant ſign of kindred, and a note of familiar converſe among them; for in former time they did not marry Women nigh by blood, as now they marry, not the Aunts, or Siſters, but of late they allowed the marrying of Neices for this reaſon? A certain man, mean in Eſtate, but on the other hand an honeſt and a popular man among the Citizens, deſign'd to marry his Neice being an Heireſs, and to get an Eſtate by her, upon this

this account being accuſed, the people taking little notice of the Accuſation, ſo as to reprimand him, abſolved him of the fault, and enacted it by vote, that it might be lawful for any man to marry ſo far as Neices, but prohibited all higher degrees [of conſanguinity.]

Queſt. *Why is a Husband forbid to receive a gift from his Wife, and a Wife from her Husband?*

Sol. What if the reaſon be (as *Solon* writes) deſcribing *Gifts* to be peculiar to dying Perſons, unleſs a Man being entangled by neceſſity, and wheedled by a Woman, be enſlaved to force, as conſtraining him, and pleaſure as deluding him; Thus the Gifts of Husbands and Wives became ſuſpected. Or is it, that they reputed a Gift the baſeſt Sign of benevolence (for Strangers and they that have no love for us do give us Preſents) they took away ſuch a piece of Flattery from Marriage? That to love and be beloved ſhould be devoid of Mercinarineſs, ſhould be ſpontaneous, and for it's own ſake and not for any thing elſe: Or becauſe Women being corrupted by receiving gifts, are thereby eſpecially brought to admit Strangers, it ſeemed to be a weighty thing [to require them] to love their own Husbands that gives them nothing. Or becauſe all things ought to be common between them, the Husbands Goods are the Wives, and the Wives Goods the Husbands: For he that accepts that which is given, learns thereby to eſteem that which

is not given, the property of another, ſo that by giving but a little to each other they ſtrip each other of all.

Queſt. 8. *Why were they prohibited the taking of a gift of a Son in Law, or of a Daughter in Law?*

Sol. Is it not of a Son-in-Law, that a man may not ſeem to convey a Gift to his Wive by his Fathers hands? And of a Daughter-in-Law, becauſe it ſeems juſt that he that doth not give, ſhould not receive?

Queſt. 9. *Wherefore is it that they that have Wives at home, if they be returning out of the Country, or from any remote parts, do ſend a Meſſenger before, to acquaint them that they be at hand?*

Sol. Is not this an argument that a man believes his Wife to be no idle Goſſip? to come upon them ſuddainly and unexpectedly, having a ſhew as though they came haſtily to catch them, and obſerve [their behaviours] they ſend the good tidings of their coming before hand, as to them that are deſirous of them and *expect* them? Or rather is it, that they deſire to enquire concerning their Wives, whether they are in health, and that they may find them at home looking for them? Or becauſe when the Husbands are wanting, the Women have more family concerns and buſineſs upon their hands, and there is more diſſentions and hurly burly among thoſe that are within doors, therefore that the Wife may free her ſelf from theſe things, and give a calm and pleaſant reception

tion to her Husband, ſhe hath forewarning of his coming.

Queſt. 10. *Wherefore do men in Divine Service cover their heads, but if they meet any honourable perſonages, when they have their Hats on their heads, they are uncovered?*

Sol. There is alſo to augment the difficulty, if the Story told of *Æneas* be true, that whilſt *Diomedes* was paſſing by, he offered a Sacrifice with his head covered. Its rational and of conſequence to cover our heads before our Enemies, but when we meet our Friends & good men to be uncovered. This behaviour before the Gods is not abſolutely neceſſary, but accidental, it continuing to be obſerved from him, [*i. e. Æneas*]

If there be any thing further to be ſaid, conſider whether we ought not only to enquire after the reaſon why men in Divine Service are covered, but alſo the conſequence of it. For they that are uncovered before men of greater power, do not thereby aſcribe honour unto them, but rather remove envy from them, that they might not preſume to demand the ſame kind of reverence which the Gods have, nor to endure it; or to rejoyce that they are ſerved in the ſame manner as they, but they worſhip the Gods in this manner, either ſhewing their unworthineſs in all humility, by the covering of the head, or rather fearing that ſome unlucky and ominous voice ſhould come to them from abroad, whilſt they are praying, therefore

thereforethey pluck up their *Coat* about their *Ears* that they ſtrictly obſerved theſe things is manifeſt in that, when they went to conſult the Oracle, they made a great din all about by the tinkling of Braſs Kettles. Or is it as *Caſtor* ſaith, that the *Roman* uſages were conformable to the *Pythagorick* notion, that the *Damon* within us, ſtands in need of the Gods without us, and we make ſupplication to them with a covered Head, intimating the Bodies hiding and abſconding of the Soul,

Queſt. 11. *Why do they Sacrifice to* Saturn *with an uncovered Head?*

Sol. Is this the reaſon? That whereas *Æneas* hath inſtituted the covering of the head [in Divine Service] *Saturn*'s Sacrifice was much more ancient? Or is it that they be covered before Cœleſtial Gods, but they reckon *Saturn* an Infernal and Terreſtrial? Or is it that nothing of the truth ought to be obſcure and darkned? For the *Romans* repute *Cronos* time to be the Father of Truth.

Queſt. 12. *Why do they eſteem* Cronos *time the Father of Truth?*

Sol. Is not the reaſon that which ſome Philoſophers do render *Cronos* time? For time finds out truth: Or is it for that which was fabled of *Saturns* age, that it was moſt juſt and moſt likely to participate of Truth?

Queſt. 13. *Why do they Sacrifice to Honor a God ſo called, with a bare Head? For they ren-*

render Honour, Dignity and Reverence.

Sol. Is it becauſe Glory is Splendid, Illuſtrious and Unveiled, for which cauſe men are uncovered before good and honourable perſons; and for this reaſon they Worſhip a God that bears the name of Honor.

Queſt. 14. *Why do Sons carry forth their Parents [at Funerals] with covered Heads, the Daughters with uncovered and diſhevelled Hair?*

Sol. Is the reaſon becauſe Fathers ought to be honoured by their Sons as Gods, but be lamented by their Daughters, when dead, the Law hath diſtributed to each their proper part, and hath ordered a ſuitable connexion of both? Or is it that, which is not the faſhion is fit for mourning? for its moſt cuſtomary for Women to appear publickly with covered Heads, than for Women with uncovered: Yea among the Greeks when any ſad calamity befals them, the Women are polled cloſe, but the men wear their hair long, becauſe the uſual faſhion for *Men* is to be polled, and for *Women* to wear their Hair long: Or, whether it was enacted that Sons ſhould be covered for the reaſon we have above mentioned? "For verily, they ſur-"round (ſaith *Varro*) their Fathers Sepul-"chers at Funerals, reverencing them as the "Temples of the Gods, and having burnt "their Parents, when they firſt meet with "a Bone, they ſay the deceaſed Perſon is "Deifyed. But for Women it was not lawful for them to cover their Heads [at Funerals]

rals] and Hiſtory tells us that the firſt that put away his Wife, was *Sp. Carbelius*, by reaſon of Barrenneſs, the ſecond was *Sulp. Gallus*, ſeeing her pluck up her Garments to cover her Head; the third was *Pub. Sempronius*, becauſe ſhe looked upon Funeral Graves.

Queſt. 15. *What's the reaſon, that eſteeming* Terminus *a God (to whom they offer their* Terminalia) *they Sacrifice no living Creature to him?*

Sol. Was it that *Romulus* indeed ſet bounds to the Country, whereas it was lawful for a man to make *excurſions* to rob, and to reckon every part of the Country his own (as *Laco* ſaith) whereever he ſhould pitch his Spear? No but *Numa Pompilius* being a juſt man and a good Common-Wealths man, and a Philoſopher, he ſet the boundaries towards the neighbouring Countries, and dedicated thoſe boundaries to *Terminus*, as the Biſhop and Protector both of friendſhip and peace, and it was his opinion that it ought to be preſerved pure and undefiled from Blood and Slaughter.

Queſt. 16. *Why is not the Temple of* Matuta *to be gone into by Maid Servants?*

Sol. One only the good Women bring in, and her they *box* and *cudgle*, and if to baſt this Maid be a ſign that they ought not to enter, then they are to prohibit others according to the fable, for *Ino* being jealous of her Husbands loving the ſervant Maid, is reported to have fell outragiouſly upon her Son:

Son: The *Grecians* ſay the Maid was of an *Ætolian* Family, and was called *Antiphera* therefore with us alſo in *Chenorea*. The *Sexton* ſtanding before the Temple of *Leucothea* [*Matuta*] holding a wan in his hand, makes proclamation that no Man-Servant, nor Maid-Servant, neither Man nor Woman, *Ætolian* ſhould enter in.

Queſt. 17. *Why do they not ſupplicate this Goddeſs for good things for their own Children, but for their Brethrens and Siſters Childrens?*

Sol. Was it becauſe *Ino* was a lover of her Siſter, and nurſed up her Children? But had hard fortune in her own Children? Or otherwiſe in that its a Moral and good Cuſtom, and makes proviſion of much benevolence towards Relations?

Queſt. 18. *Why do many of the Richer ſort pay Tith of their Eſtates to* Hercules?

Sol. Is this the reaſon that *Hercules* Sacrificed the tenth part of *Geryons* Oxen at *Rome*? Or that he freed the *Romans* from the decimation under the *Hetrurians*? Or that theſe things have no ſufficient ground of credit from Hyſtory, but that they ſacrificed to *Hercules*, as to a certain monſtrous Glutton &Gormandizer of good chear? Or rather they did it, as reſtraining *extravagant* riches as a nouſance to the Common-Wealth, as it were to diminiſh ſomething of that thriving conſtitution, that's growing up to the higheſt pitch of corpulency, they are of opinion that *Hercules* was moſt of all honoured with, and rejoyced in, theſe frugalities and contracti-

ons

ons of Abundance, and that he himſelf was frugal, content with a little, and every way ſparing in his way of living.

Queſt. 19. *Why do they take the Month of* January *for the beginning of the new Year? For anciently* March *was reckoned the firſt.*

Sol. Firſt, as it is plain by many other remarks, ſo eſpecially by this, that the Fifth Month from *March* was called the *Quintile* Month; and the *Sixth* the *Sextile*, and ſo forward to the laſt, *December* was ſo called, being reckoned the *Tenth* from *March*: hence it came to paſs that ſome are of opinion, and do affirm, that the *Romans* formerly did not compleat the year with twelve Months, but with ten only, allotting to ſome of the Months above thirty days; but others give us an account that as *December* is the *Tenth* from *March*, *January* is the Eleventh and *February* the Twelfth; in which Month they uſe Purifications, and perform Funeral Rites for the deceaſed upon the finiſhing of the year; but this order of the Month being changed, they now make *January* the firſt, becauſe on the firſt day of this Month (which day they call the Kalends of *January*) the firſt *Conſuls* were conſtituted, the Kings being depoſed; but ſome ſpeak with a greater probability, which ſay, that *Romulus* being a warlike and martial man, and reputing himſelf the Son of *Mars*, ſet *March* in the front of all the Months, and named it from *Mars*; but *Luna* again being a peaceable Prince and ambitious to bring off the Citizens from Warlike Atchievements, he ſet them upon Husbandry,

gave

gave the preheminence to *January*, and brought *Janus* into great reputation, as one that was more addicted to *Civil Government* and *Husbandry*, then to Warlike Affairs: Now conſider whether *Numa* hath not pitcht upon a beginning of the year moſt ſuitably to our natural Diſpoſition: For there is nothing at all in the whole circumvolution of things naturally firſt or laſt [in preheminence] but by Law Inſtitutions, ſome appoint one beginning of time, ſome another, but they do beſt, who take this beginning from after the Winter and Solſtice, when the Sun ceaſing to make any further Progreſs, returns and converts his courſe again to us, for there is then a kind of Tropick in nature it ſelf, which verily encreaſeth the time of Light to us, and ſhortens the time of darkneſs, and makes the Lord and Ruler of every tranſient being to approach nearer to us.

Queſt. 20. *When the Women beautifie the Temple of the Goddeſs appropriate to Women, which they call Bona, why do they bring no Myrtle into the houſe, although they be zealous of uſing all budding and flowring Vegetables?*

Sol. Is not the reaſon (as the Fabulous write the Story) thus, That the wife of *Faulius* a Diviner, uſing to drink Wine ſecretly, and being diſcovered, was whipt by her Husband with Myrtle rods: Hence the Women bring in no Myrtle, but offer to her a Drink-offering of Wine, which they call Milk? Or is it this, that as they abſtain from many things, ſo eſpecially they reſerve themſelves

ſelves chaſt from all things that appertain to Venery, when they perform that divine Service? For they do not only turn their Husbands out of the doors, but baniſh from the Houſe every male kind, when they exerciſe this Canonical Obedience to their Goddeſs, they therefore reject Myrtle as an abomination, it being conſecrated to *Venus*; and even at this day they call *Venus Murtia*, of old (as it ſeems to me) they called *Myrtia*.

Queſt. 21. *Why do the Latines worſhip a Woodpecker, and all of them abſtain ſtrictly from this Bird?*

Is it becauſe one *Picus* by the Enchantments of his Wife, transformed himſelf, and becoming a Woodpecker, uttered Oracles, and gave Oraculous Anſwers to them that enquired? or if this be altogether incredible and Monſtrous, there is another of the Romantick Stories more probable, about *Romulus* and *Remus*, when they were expoſed to the open field, that not only a ſhe-wolf gave them ſuck; but a certain Woodpecker flying to them fed them; for even now it is very uſual, in Meads and Groves where a Woodpecker is found, there is alſo a Wolf, as *Nigidius* writes, or rather as they deem another Bird ſacred to another God, ſo this to *Mars*; for it's a daring and fierce Bird, and hath ſo ſtrong a Beak as to drill an Oak to the heart by pecking.

Queſt. 22. *Why are they of opinion that* Janus *was double faced, and do deſcribe and paint him ſo?*

Sol.

Sol. Was it becauſe he was a Native Greek of *Parrhabia* (as they ſtory it) and going down into *Italy*, and cohabiting with the *Barbarians* of the Country, changed his language and way of living? or rather becauſe he perſwaded that people of *Italy*, that were ſalvage and lawleſs to a civil life, in that he converted them to Husbandry, and formed them into Common-Wealths.

Queſt. 23. *Why do they perform Funeral rites in the Temple of* Libitina, *ſeeing they are of opinion that* Libitina *is* Venus?

Sol. Was it, that this was one of the wiſe inſtitutions of King *Numa*, that they might learn not to eſteem theſe things irkſome, nor to fly from them as a *defilement*, or rather is it to put us in mind that whatever is born muſt dye, as being one *Goddeſs* that preſides over them that are born, and thoſe that die? And at *Delphos*, there is the *Statute* of *Venus Epitymbia* [*Venus* on a Tomb] to whom, at their *Driuk-Offerings* they call forth the Ghoſts of the deceaſed.

Queſt. 24. *Why have they three beginnings of the Month foreſtated, which take up ſuch an intervail of days between?*

Sol. what if it be this (as they write about *Juba*'s time) that on the Calends the Magiſtrates called the common people, and proclaimed the Nones on the fifth, the *Ides* they eſteemed an Holy-day? or rather they that define time by the variations of the Moon, have obſerved that the Moon comes under 3 greateſt variations monthly, the firſt is when its obſcured making a Conjunction with the Sun, the ſecond is when it gets out of the rayes of the Sun,

and makes her first appearance after the Sun is down, the third is at her fulness when its full Moon. They call her disappearance and obscurity the Calends, every thing hid and privy they call clam, and *celare* is to hide: The first appearance they call the *Nones*, by a most fit notation of Names, it being the New-Moon [*Noviluniun*] for they call it New-Moon as we do. Ides are so by reason of the fairness and clear complexion of the *Moon* standing forth in her compleat *splendor*.

Quest. 25. *Why do they determine that the days after the Calends Nones and Ides be unfit to travel or go a long journey in?*

Sol. Whether (as most men think and *Livy* tells us) on the *next* day after the Ides of *Quintilis* (which they now call *July*) the Tribunes of the Souldery marching forth, the Army were conquered by the *Gauls* in a battle about the River *Allia*, and lost the City, whereupon this day was reckoned unlucky? And Superstition (as it loves to do) *extended* this observation further, and subjected the next days after the Nones and Calends to the same scrupilosity? Or what if this notion meet with much contradiction? For it was on another day they were defeated in Battle which they calling *Allienſis* (from the River) do greatly abominate as unsuccessful, & whereas there be many unlucky days, they do not observe them in all the Months alike, but every one in the month he happens in, and its most improbable that all the *next* days after the Nones and Callends simply considered, should contract this Superstition; wherein they solemnize

lemnize ſome purifications and funeral rites to the *Ghoſts* of the *deceaſed*, ſo that they have conſtituted the three which hath been ſpoken of, as it were the chief and principle days for Feſtivals and Holy-days, deſigning the next following theſe to *Damons* and deceaſed perſons, which days they eſteemed unfortunate and unfit for Action. And alſo the *Gracians* worſhipping their Gods, at the new of the Moon, dedicated the next day to *Heroes* and *Demons*, and the ſecond of of the Cups was mingled on the behalf of the male and female *Heroes*. Moreover Time is altogether a Number, and a Unity which is the foundation of a Number, is of a Divine Nature: The Number next is two, oppoſite to the firſt, and is the firſt of even Numbers; but an even Number is defective, imperfect and infinite; as again an odd number is determinate, definite and compleat, therefore the Nones ſucceed the *Calends* on the fifth day, the *Ides* follow the *Nones* on the 9*th*. for unequals do terminate beginnings, but thoſe even numbers which are next after beginnings, have not that *preheminence* nor *influence*: Hence on ſuch days they take not any *Actions* or journey in hand, wherefore that of *Themiſtocles* hath reaſon in it. The day after contended with the Feaſt day, ſaying that the Feaſt day truly had much labour and toil, but the [ho day after the *Feaſt*] affords the fruition of the proviſion made for the Feaſt day, with much leaſure & quietneſs. The Feaſt day anſwered after this wiſe, *Thou ſpeakeſt truth but if I had not been, neither hadſt thou been.* Theſe

things ſpake *Themiſtocles* to the ſucceeding *Athenian* Officers of the Army, as that they could never have made any figure in the world, had not he ſaved the City, when as therefore every action and journey worth our diligent management, requires neceſſary proviſion and preparation: The *Romans* of old made no family proviſion on Feaſt days, nor were careful for any thing, but that they might attend Divine Service, and this they did with all their might, as even now the Prieſts enjoyn them in their Sermons, when they Addreſs themſelves to the Sacrifices. In like manner they do not ruſh preſently after their Feſtival Solemnities, upon a journey, or any enterprize (becauſe they were unprovided) but finiſhed that day in contriving Domeſtick affairs, and fitting themſelves [for the intended occaſions abroad] as even at this day, after they have ſaid their Prayers and finiſhed their Devotion, they are wont to ſtay and ſit ſtill in the Temples, ſo that they did not joyn working days immediately to Holy-days, but made ſome interval and diſtance between them; ſecular Affairs, bringing many troubles and diſtractions along with them.

Q. 26. *Why do Women wear for Mourning white Manto's, and white Kerchiefs?*

S.l. What if they do this in conformity to the Magitians, who (as they ſay) ſtanding in defiance of Death and Darkneſs, do fortify themſelves with bright and ſplendid Robes, for the doing of it? Or as the dead Corps is wrapped in white, ſo they judg it meet

meet that they ſhould be conformable thereto? For they beautify the Body ſo, but cannot the Soul, wherefore they follow it as gone before pure and white, being diſmiſſed after it hath fought a great and various Warfare? Or is it that, that which is very mean and plain is moſt becoming in theſe things? for of Garments dyed of a colour, ſome argue *Luxury*, others *Vanity*, neither may we ſay leſs of black then of Sea-green or purple, for verily Garments are deceitful, and ſo are colours, and a thing that is naturally black is not dyed by art but by nature, and is blended with an *intermixt* ſhade; Its only white therefore that is ſincere *unmixt*, free from the impurity of a dye and unimitable, therefore moſt proper to thoſe that are buried: for one that is dead is become ſimple, *unmixt*, and pure without Wealth or Guard, freed from the body no otherwiſe then from a tinging poyſon. In *Argos* they wear white in mourning, as *Socrates* ſaith Veſtments rinced in Water.

Queſt. 27. *Why do they repute every Wall immaculate and ſacred, but the Gates not ſo?*

Sol. Is it (as *Varro* hath wrote) that the Wall is to be accounted ſacred, that they might defend it cheerfully, and even lay down their lives for it; Upon this very account it appears that *Romulus* ſlew his Brother, becauſe he attempted to leap over a ſacred and inacceſſible place, and to render it tranſcendible and profane, but it could not poſſibly be, that the Gates ſhould be kept ſacred, through which they carryed

many things that neceſſity required, even dead Corpſes, when they built a City from the Foundation, they marked out the place on which they intended to build it with a Plough, yoaking a Bull and a Cow together, but when they did ſet out the bounds of the Walls, meaſuring the ſpace of the Gates, they lifted up the Plough-Share and carryed the Plough over it, that all the Ploughed part might be ſacred and inviolable.

Queſt. 28. *Why do they prohibit the Children to ſwear by* Hercules *within Doors, but command them to go out of the Doors to do it?*

Sol. Is the reaſon (as ſome ſay) that they are of opinion that *Hercules* was not delighted in a *Domeſtick* life, but rather to live abroad in fields and outhouſes? Or rather becauſe he was none of their Native Country-Gods, but a Forreigner? For neither do they ſwear by *Bacchus* within Doors, he being a Forreigner, if it be he whom the Greeks call *Dionyſius*? Or what if theſe things are uttered by Children in ſport, this is on the contrary, for a reſtraint of a frivolous and raſh Oath, as *Favorine* ſaith, for that which is done as it were with preparation, cauſes delay and deliberation. If a man Judges as *Favourinus* doth of the things recorded about *Hercules*, its that this was not common to other Gods, but peculiar to him, for Hiſtory tells us that he had ſuch a Religious veneration for an Oath, that he ſwore but once only to *Phyleus*, *Augeus* his Son: Wherefore *Pythia* upbraids the *Lacedæmonians* with ſuch ſwearing, as though it would be more

lauda-

laudable and better to pay their vows, than to ſwear.

Queſt. 29. *Why do they not permit the new married Woman her ſelf, to ſtep over the threſhold of the Houſe, but the Bride-men lift her over?*

Sol. What if the reaſon be, that they taking their firſt Wives by force, brought them thus into their Houſes, for they went not in of their own accord? Or is it that they will have them ſeem to enter into that place as by force, not willingly, where they are about to looſe their Virginity? Or is it a ſignificant ceremony, to ſhew that ſhe is not to go out, depart, or leave her dwelling place, till ſhe is forced, even as ſhe goes in by force? for with us alſo in *Baotia*, they burn the *Axletree* of a *Cart* before the doors, intimating that the Spouſe is bound to remain there, the Inſtrument of Carriage being deſtroyed.

Queſt. 30. *Why do the Bride-men that bring in the Bride, require her to ſay, where thou* Cajus *art, there am I* Caja?

Sol. What if the reaſon be, that by mutual agreement, ſhe enters preſently upon participation of all things, even to ſhare in the Government? And this is the meaning of it, where thou art Lord and Maſter of the Family, there am I alſo Dame and Miſtriſs of the Family. Theſe Names they uſe at other times promiſcuouſly, as the Lawyers do *Cajus*, *Sejus*, *Lucius*, *Titius*, and the Philoſophers uſe the Names of *Dion* and *Theon*? Or is it that *Caja Cecilia* an honeſt

and good Woman, being married to one of *Tarquinius* his Sons, had her Statue of Braſs Erected in the Temple of *M. Ancus*, on which were anciently hanged Sandals and Spindles, as a ſignificant memorial of her Houſewifery and Induſtry.

Queſt. 31. *Why is that ſo much Celebrated Name* Thalaſſius *Sung at Nuptials?*

Sol. Is it not from the Greek word Ταλαεία Spinning, *&c.* becauſe they call a Spindle *Talaſſus*? Moreover, when they have introduced the Bride, they ſpread a Fleece under her, and ſhe having brought in with her a Diſtaff and a Spindle, all behangs her Huſbands Door with Wollen-Yarn? Or if it be true which Hiſtorians report, that there was a certain young man famous in Military Atchievements, and alſo an honeſt man, whoſe name was *Talaſſius*, now when the *Romans* ſeazed by force on the *Sabine* Daughters, coming to ſee the Theatrick Shews. A comly Virgin for beauty was brought to *Talaſſius*, by ſome of the common ſort of People and retainers to him, crying out aloud (that they might go the more ſecurely, and none might ſtop them or take the Wench from them) *Let a Wife be brought to* Thalaſſius; upon which the reſt of the Rabble greatly honouring *Talaſſius*, followed on and accompanied them with their loud acclamations, praying for and praiſing of *Talaſſius*: Hence that proving a fortunate Match, it became a Cuſtom to others at Nuptials, to cant over *Talaſſius* as the Greeks do *Hymenaus*.

Queſt. 32.

Queſt. 32. *Why do they that throw the Effigies of Men from a wooden-Bridge into the River, in the Month of* May, *call thoſe Images Argives?*

Sol. Was it that the *Barbarians* that of old inhabited about that place, did in this manner deſtroy the *Gracians* which they took? Or did their ſo much admired *Hercules* reform their practiſe of killing Strangers, and taught them this cuſtom of repreſenting their divelliſh practiſe, by caſting in of Images? The Ancients have uſually called all *Grecians*, *Argives*, unleſs introth the *Arcadians* eſteeming the *Argives* open Enemies, by reaſon of Neighbourhood, they that belonged to *Evander* flying from *Greece*, and taking up their ſcituation there, have kept up that malignity and enmity?

Queſt. 33. *Why would they not in Ancient times ſup abroad without their Sons, whilſt they were in nonage?*

Sol. Was not this cuſtom brought in by *Lycurgus*, when he introduced the Boys to the *Phitidia* [*Clubs*] that they might be inured to Modeſty in the uſe of pleaſures, not ſavagely and rudely, having their Superiours by them as Overſeers and Obſervors? Verily its of no ſmall concernment that Parents ſhould carry themſelves withal gravity and ſobriety in the preſence of their Children: for when Old Men are debauched, it will neceſſarily follow (as *Plato* ſaith) that Young Men will be moſt debauched.

Queſt.

Queſt. 34. *What is the reaſon that when the other Romans did offer their Drink-Offerings and Purifyed it for the dead in the Month of* February, Decimus Brutus *(as* Cicero *ſaith) did it in December.*

Sol. He verily was the firſt who entring upon *Luſitania*, paſſed from thence with his Army over the River *Lethe*. May it not be that as many were wont to perform Funeral rites, in the latter part of the Day, and end of the Month, that its rational to believe, that at the return of the Year and end of the Month alſo he would honour the dead? For *December* is the laſt Month: Or was thoſe adorations of their infernal Ghoſts? For it was the ſeaſon of the Year to honour them with all ſorts of Fruits that had attained ripeneſs? Or is it becauſe when they move the earth at the beginning of Seed time, its moſt meet then to remember the Ghoſts below? Or is it that this Month is by the *Romans* conſecrated to *Saturn*, whom they reckon to be one of the Infernal Gods, and not of the ſupernal? Or that whilſt the great Feaſt of Saturnals did laſt, thought to be attended with the greateſt of Luxury and Voluptuous Enjoyments, it was judged meet to crop off ſome firſt fruits of theſe for the dead? Or what if it be a meer ly, that only *Brutus* did purify on the behalf of the dead, in this Month, when as they ſolemnize Funeral rites for *Laurentia*, and offer drink Offerings at her Tomb in the Months of *December*.

Queſt.

Queſt. 35. *Why do they adore* Laurentia *ſo much, ſeeing ſhe was a Strumpet?*

Sol. They ſay that *Acca Laurentia* was diverſe from this, and her they aſcribe honour to in the Month of *April*: But this other *Laurentia* they ſay was ſirnamed *Fabula*, ſhe became noted upon this occaſion; A certain *Sexton* that belonged to *Hercules* (as it ſeems) leading an idle life, uſed to ſpend moſt of his days at Cheſts and Dice, and on a certain time when it happened that none of thoſe that were wont to play with him, and partake of his ſport were preſent, he being very uneaſie in himſelf, he challenged the God to play a Game at Dice with him, as it were for this wager, that if he got the Game he ſhould receive ſome boon from the God, but if he loſt it, he would provide a Supper for the God, and a pretty Wench for him to lye with; whereupon chooſing out two Dice, one for himſelf and the other for the God, and throwing them he loſt the Game, upon which abiding by his challenge, he prepared a very ſplendid Table for the God, and picking up *Laurentia* a notorious Harlot, whom he ſet down to the good cheer, and when he had made a Bed for her in the Temple, he departed and ſhut the doors after him, the report went that *Hercules* came and had to do with her, but not after the uſual manner of men, and commanded her to go forth early in the Morning into the Market-place, and whomſoever ſhe firſt happened to meet with, him ſhe ſhould eſpecially

cially ſet her heart upon, and procure him to be her Copemate, *Laurentia* accordingly ariſing and going forth, happened to meet with a certain rich, unmarried grave man, whoſe name was *Taruntius*, he lying with her, made her whilſt he lived the Governeſs of his houſe, and his Heireſs when he died; ſome time after ſhe died and left her Eſtate to the City, and therefore they have her in ſo great a Reputation.

Queſt. 36. *Why do they call one Gate at* Rome *the Window (to ſignify that it is the lighteſt) and juſt by it is the Bed Chamber of Fortune ſo called?*

Sol. Was it becauſe *Servius* who became the moſt ſucceſsful King, got his Glory by converſing with Fortune, ſhinning in to him at a Window? And though this may be but a Fable, yet *Tarquinius Priſcus* the King dying, his Wife *Tanaquil* being a diſcreet and Royal Woman, puting her head out at a Window, propounded *Servius* to the Citizens, and perſwading them to proclaim him King, and this place had the name of it.

Queſt. 37. *Why is it, that of the things dedicated to the Gods, the Law permits only to neglect the ſpoils that are taken in War, and by time fall into decay, and permits them not to have any veneration nor reparation?*

Sol. Is this the reaſon that they are of opinion that the renown of Anceſtors fades away, and yet they are always ſeeking after ſome freſh Monument of Fortitude? Or rather becauſe time wears out the marks of con-

contention with our Enemies, and to reſtore and renew them, were invidious and malicious, neither among the *Greeks* are thoſe men renowned, who were the firſt Erectors of Stone or Braſs Trophies.

Queſt. 38. *Why did* Q. Metellus *being a High Prieſt, and otherwiſe reputed a Wiſe Man and a States man, prohibit the uſe of Divination after the Sextile Month now called* Auguſt?

Sol. Is it not that we alſo, as the day begins and encreaſeth, do thoſe things, and ſo as the Month begins and encreaſeth, but all declinations we obſerve to be unlucky; ſo he alſo was of opinion that the time of year, after eight Months, was as it were the Evening of the year, when it declined and haſtened towards an end? Or is it becauſe they muſt uſe thriving and full grown Birds, for ſuch are in Summer; but towards Autumn, ſome are Moulting and Sickly, others Chickens and unfledg'd, others altogether vaniſht and fled out of the Country, by reaſon of the Seaſon of the Year.

Queſt. 39. *Why is it unlawful for ſuch as are not muſtered (although they be otherwiſe converſant in the Army) to ſlay an Enemy or wound him?*

Sol. This thing *Cato Senior* hath even made clear in a certain Epiſtle, writing to his Son and commanding him, "that if he be diſ-
"charged of the Army, having fulfilled his
"time there, that he return, if he ſtays to
"take Commiſſion from the General to
"march forth in order to wounding and
"ſlay-

" ſlaying the Enemy. Is it the reaſon, That neceſſity requires that a man ſhould be commiſſionated for the killing of a Man? For he that doth this illegally and without Commiſſion is a Murtherer. Therefore *Cyrus* commended *Chryſanta*, that when he was about to ſlay an Enemy, and lifting up his Cimeter to take his blow, and hearing a retreat ſounded, let the man alone and ſmote him not, as being prohibited? Or is it that if a man conflicts and fights with his Enemies, and falls under a Conſternation, he ought to be lyable to anſwer it, and not eſcape puniſhment? For verily he doth not advantage his ſide ſo much by ſmiting and wounding him, as he doth miſchief by turning his back and flying, therefore he that is disbanded is free'd from Marſhal Laws, but when he doth petition to perform the office of a Souldier, he doth again ſubject himſelf to military Diſcipline and puts himſelf under the command of his General.

Queſt. 40. *Wherefore was it unlawful for a Prieſt of Jupiter to be anointed abroad in the Air?*

Sol. Was it not becauſe it was neither honeſt nor decent to ſtrip the Sons naked, whilſt the Father looked on, nor the Son in Law whilſt the Father in Law looked on? neither in ancient times did they waſh together; for verily *Jupiter* is the Father, and that which is abroad in the open Air may be eſpecially ſaid to be as it were in the ſight of *Jupiter*: Or is it thus? As it's a prophane thing for him to ſtrip himſelf naked in the Temple or Holy

Holy Place; ſo they did reverence the open Air and Firmament as being full of Gods and Dæmons; wherefore we do many neceſſary things within doors, hiding and covering our ſelves in our houſes from the ſight of the Gods. Moreover ſome things are enjoyned to the Prieſt only, other things to all by a Law delivered by the Prieſt; for with us [in *Greece*] to wear a Crown, to wear long Hair, or to carry cold Iron by his ſide, or not enter into the *Phocean* borders, are peculiar, proper pieces of the High Prieſt's Service, but not to taſte latter, ripe fruits before the Autumnal Equinoctial; or to cut a Vine before the Spring Equinoctial, are things required of all by the Chief Prieſt, each of theſe have their Seaſon: It's after the ſame manner (as it appears) among the *Romans*, it's peculiar to the Prieſt, neither to make uſe of a Horſe, nor to be abſent from home in a Journey more than three nights, nor to put off his hat (therefore he is called *Flamen*) many other things are enjoyned to all ſorts of men by the Prieſt; of which one is not to be anointed abroad in the open Air: For the *Romans* have a great prejudice againſt dry Unction [*i.e.* without bathing] for they are of opinion, that nothing hath been ſo great a cauſe to the *Grecians* of Slavery and effeminacy, than their Fencing and Wreſtling Schools, inſinuateing ſo much Debauchery and Idleneſs into the Citizens, yea vitious ſloth and buggery, yea that they deſtroyed the very bodies of youths, with ſleeping

ping, perambulations, dancing and delicious feeding, whereby they inſenſibly fell from the uſe of arms, and inſtead of being good Soldiers and Horſemen, they loved to be called Gentlemen, Wreſtlers, and pretty men: It is hard therefore for them to avoid theſe miſchiefs, who are uncloathed in the open Air, but they that are anointed within doors and cure themſelves at home, do commit none of theſe Vices.

Queſt. 41. *Why had the ancient Coin on one ſide the Image of double-fac'd Janus ſtamped, and on the other ſide the Stern or Stem of a Ship?*

Sol. What if it be (as they commonly ſay) in honour of *Saturn* that ſayled over into *Italy* in a Ship? Or if this be no more than what may be ſaid of many others beſides; for *Janus*, *Evander* and *Æneas* all came by Sea into *Italy*? A man may take this to be more probable; whereas ſome things ſerve for the beauty of a City, ſome things for neceſſary Accommodation, the greateſt part of the things that beautifie a City, is a good conſtitution of Government, and the greateſt part for neceſſary Accommodation, is good trading, whereas now *Janus* had erected a good frame of Government among them, reducing them to a ſober manner of Life, and the River being Navigable, affording plenty of all neceſſary commodities, bringing in partly from the Sea, and partly from the out Borders of the Country: Their Coin hath a ſignificant ſtamp double faced, of the Legi-

Legiſlator (as hath been ſaid) by reaſon of the viciſſitude of their Affairs, and for the River they have a ſmall Ship, they uſed alſo another ſort of Coyn, having engraven on it an *Ox*, a *Sheep* and a *Sow*, to ſhew that they traded moſt in *Cattle*, and got their riches from theſe, hence were many of the Names among the Ancients derived, as *Smills*, *Bubucks*, *Porcians*, as *Fineſtella* tells us.

Queſt. 42. *Why do they uſe the Temple of* Saturn *for a Chamber of Publick Treaſury, as alſo an Office of Record for Contracts?*

Sol. Is not this the reaſon? becauſe that ſaying hath obtained Credit, *viz.* that there was no Avarice or Injuſtice among men, while *Saturn* r ul'd, but Faith and Righteouſneſs? Or was it, that God preſided over the fruits of the Field and Husbandry? For the Sicle ſignifyed as much, and not as *Antimachus* was perſwaded and wrote with *Heſiod*,

(*fought*,
With Crooked Falk Saturn *'gainſt Heavens*
Cut off his Fathers privities, Foul bout.

Money is produced from plenty of Fruit, and the vent of them, therefore they make *Saturn* the Author and Preſerver of Tranquility. That which confirms this is, that the conventions aſſembled every ninth day in the Market place (which they call *Nundina* Markets) they reckon ſacred to *Saturn*, becauſe the excellency of Fruit gave the firſt

ſion of buying and ſelling ? Or was theſe things far fetcht : The firſt that contrived this *Saturnine* Chamber of Bank, was *Val. Publicola* upon the ſuppreſſion of Kings, being perſwaded that it was a ſtrong place perſpicuous, and not eaſily undermined by Treachery.

Queſt. 43. *Wherefore did the Embaſſadors from whence ſoever they came to* Rome, *go to* Saturn's *Temple, and there had their names recorded before the Chamberlains?*

Sol. Was this the cauſe that being *Saturn* was a Forreigner therefore he much rejoyced in Strangers ? Or is this better reſolved by Hiſtory. Anciently (as it ſeems) the Queſtors ſent entertainment to the Embaſſadors (they called the preſents *Lauteia*) they took care alſo of the Sick, and buried their dead out of their publick Stock, but now of late, becauſe of the multitude of Embaſſadors that come, that expence is left off, yet it remains ſtill in uſe to bring the Embaſſadors unto the Chamberlains, that their Names might be recorded.

Queſt. 44. *Why is it not lawful for* Jupiters *Prieſt to ſwear?*

Sol. Is not the reaſon that an Oath is a kind of Teſt impoſed on a free people, but the Body and mind of a Prieſt ought to be free from impoſition? Or is it not unlikely that he will be disbelieved in ſmaller matters, who is intruſted with Divine and greater? Or is it that every Oath Concludes with an Execration of Perjury, and an Execration

is

is a fearful and grievous thing. Hence neither is it thought fit that Prieſts ſhould curſe others, wherefore the Prieſteſs at *Athens* was commended for refuſing to curſe *Alcibiades*, when the common People required her to do it, for ſhe ſaid, *I am a Votary, not a Curſing Prieſteſs.* Or is it that the danger of Perjury is of a publick Nature? If a religious perſon ſwearing, be perjured, who preſides in offering up Sacrifices on the behalf of the City.

Queſt. 45. *Why is it that in ſolemn Feaſts of* Venereals, *they let Wine run ſo freely out of the Temple of* Venus?

Sol. Is this the reaſon (as ſome ſay) that *Mezentius* the *Etrurian* General ſent to make a League with *Æneas*, upon the condition that he might have a yearly tribute of Wine, *Æneas* refuſing, *Mezentius* engaged to the *Etrurians*, that he would take the Wine by force of Arms and give it to them, *Æneas* hearing of his promiſe devoted his Wine to the Gods, and after the Victory he gathered in the Vintage, and powred it forth before the Temple of *Venus.* Or is this a teaching ceremony, that we ſhould Feaſt with Sobriety and not Exceſs, as if the Gods were better pleaſed with the Spillers of Wine, then with the Drinkers of it?

Queſt. 46. *Wherefore would the Ancients have the Temple of* Horta *to ſtand always open?*

Sol. Is this the reaſon (as *Antiſtes Labeo* hath told us) that *Hortari* ſignifies to quicken one to an Action, and that *Horta* is ſuch a Goddeſs as *Exhorts* and *Excites* to good things, they ſuppoſe therefore that ſhe ought always to be in buſineſs, never procraſtinate therefore not to be ſhut up or lockt? Or is it rather as now they call her *Hora* (the firſt Syllable pronounced long) as a kind of an active and buſie Goddeſs, being very circumſpect & careful, and they were of opinion that ſhe was never lazy or indeed of humane affairs, Or is it that this is a Greek name, as many others of them be, and ſignifies a Goddeſs that always overſees and inſpects Affairs, and therefore her Temple is always open as one that never ſlumbers nor ſleeps? But if *Labeo* deduceth *Hora* aright from *Hortari*, conſider whether *Orator* may not rather be ſaid to be derived from thence, who being an *Exhorting* and *Exciting* perſon is a Counſeller or leader of the common people, and not from ἀὰ imprecation, and ἀχὴ a Prayer as ſome ſay.

Queſt. 47 *Why did* Romulus *build the Temple of* Vulcan *without the City?*

Sol. What if it were by reaſon of that Fabled grudge which *Vulcan* had againſt *Mars* for the ſake of *Venus*, *Romulus* being reputed the Son of *Mars*, would not make *Vulcan* a cohabitant of the ſame Houſe or City with him? Or this may be a ſilly reaſon, for that Temple was at firſt built by *Romulus* for a Senate-Houſe, and a Privy-Counſel

Counſel for him to conſult State Affairs together with *Tatius*, where they might be retired with the Senators, and ſit in conſultation about matters quietly, without interruption from the Multitude? Or was it that *Rome* was formerly in danger of being burnt from Heaven, he thought good to adore that God, but place his habitation without the City?

Queſt. 48. *Wherefore did they (in the Feaſts called* Conſalia) *put Garlands on the Horſes and Aſſes, and take them off from all work?*

Sol. Was it not becauſe they celebrated that Feaſt to *Neptune*, the Cavaleir [who was therefore called *Conſus*] and the Aſs takes part and ſhare with the Horſe, in his reſt from labour? Or was it thus, that after Navigation came in and traffick by Sea, there ſucceeded a kind of eaſe and leaſure to the Cattle, in ſome kind or other?

Queſt. 49. *Wherefore was it a cuſtom among the* Candidates *for Magiſtracy to preſent themſelves in their Shirts without Coats, as* Cato *tells us?*

Sol. Was it not that they ſhould not carry money in their boſomes to buy Votes with? Or is it that they preferred no man as fit for the Magiſtracy, for the ſake of his Birth, Riches or Honours, but for his Wounds and Cicatrices, and that theſe might be viſible to them that came about them, they came without upper Cloaths to their Elections? Or as by Courteous Behaviour, Supplication and Submiſſion, ſo by humbling themſelves in

nakedneſs, they gained on the affections of the common people?

Queſt. 50. *Why did the* Flamen Dialis [Jupiters *Prieſt*] *when his Wife dyed, lay down his Prieſtly dignity, as* Teyus *tells us?*

Sol. Is it not for this reaſon, becauſe he that marries a Wife and looſes her after marriage, is more unfortunate then he that never took a Wife, for the Family of a married man is compleated, but the family of him that is married and looſeth his Wife, is not only incompleat but mutilated? Or becauſe the Wife joyns with the Husband in conſecration, as there are many ſacred rites that ought not to be performed unleſs the Wife be preſent, but to marry another immediately after he hath loſt the former Wife, is not perhaps eaſie to do; and beſides its not convenient. Hence it was not lawful formerly to put away a Wife, nor is it at this preſent lawful, unleſs it was that *Domitian* in our remembrance, being petitioned, granted it to one. The Prieſt were preſent at the diſſolution of Marriage, doing many terrible, ſtrange and unquoth Actions, but thou will wonder leſs, if thou art informed by Hiſtory, that when one of the Cenſors dyed, his Partner was required to lay down his place, when *Livius Druſus* dyed *Æmilius Scaurus* his Colleague would not abandon his Government before one of the *Tribunes* of the People, committed him to Priſon.

Queſt.

Queſt. 51. *Why was a Dod ſet before the* Lares, *which they properly called* Prælites, *but the* Lares *themſelves were covered with Dogs Skin?*

Sol. Was it that *Preſtites* were they that preſided, and its fit that Preſidents ſhould be keepers, and ſhould be frightful to ſtrangers (as Dogs are) but mild and gentle to thoſe of the Family? Or rather what ſome *Romans* aſſert, and as ſome Philoſophers who follow *Chryſippus*, are of opinion that evil Spirits wander up and down, which the Gods do uſe as publick Executioners of unholy and wicked men, ſo the *Lares* are a certain ſort of furious and revengeful Dæmons, that are obſervators of mens Lives and Families, and are here cloathed with Dogs Skins, and have a Dog ſitting by them, as being ſagacious to hunt upon the Foot, and to proſecute wicked men.

Queſt. 52, *Why do they Sacrifice a Dog to the Ghoſt called* Geneta, *and pray that no Lome born ſhould deſcend mild?* [*or a Milk Sop.*]

Sol. Is the Reaſon that *Geneta* is a Dæmon that is employed about the Generation and purgation of corruptible things? For this word ſignifies a certain *Flux* and *Generation*; or a birth iſſuing forth; for as the Greeks do ſacrifice a Dog to *Hecata*, ſo the *Romans* to *Geneta* on the behalf of the Natives, moreover *Socrates* ſaith that the *Argives* do Sacrifice a Dog to *Elionia* [*Lucina*] to procure a facility of delivery, but what if the Prayer be not made for men but for Dogs

puppyed at home, that none of them ſhould be of a Sheepiſh nature, for Dogs ought to be curriſh and fierce? Or is it that they that are deceaſed are meek and wily? Hence ſpeaking Myſtically at the beginning, they ſignifie their deſires, that no Home born ſhould dye, neither ought this to ſeem ſtrange which *Ariſtotle* hath wrote in the account that he gives of the confederacies of the *Arcadians* with the *Lacedæmonians i.e.* that none of the *Tageates* ſhould be rendred placid upon the account of the *Lacedæmonians*, *i. e.* that none ſhould be ſlain.

Queſt. 53. *Why is it, that to this very day while they Act the Plays at the Capital, they ſet* Sardinians *to Sail by a Cryer, and a certain old man in way of derriſion, goes before carrying a Childs bauble about his Neck, which they call* Bulla?

Sol. Was it becauſe a People of the *Tuſcans* called *Vegents*, maintained a fight a long time with *Romulus*, and he took this City laſt of all, and expoſed them and their King to Sale by an outcry, upbraiding him with his madneſs and folly, for that *Lydians* were *Tuſcans* at firſt, and *Sardis* was the *Metropolis* of the *Lydians*, ſo that they ſet the *Vejents* to Sale under the Name of *Sardinians*, and to this day they keep up the cuſtom in a way of Paſtime.

Queſt. 54. *Why do they call the Fleſh Market* Macellum [*i. e: the Shambles*]

Sol.

Sol. Was it not by corrupting the word μαγειρος a Cook, ſo are many other words, as cuſtom hath prevailed, for C and G are [κ and γ] are nigh a kin to one another, and γ G came more lately into uſe, being inſerted among the other letters by *Sp. Carbilous*, and now by liſpers and by reaſon of a ſtammering Speech, L is pronounced inſtead of R. Or this matter may be made clear by a Story, Its reported that at *Rome* there was a ſtout man a Robber, who had robbed many, and being taken, with much difficulty, was brought to condign puniſhment, his name was *Macellus*, out of whoſe riches a publick Meat Market was built, which bare his Name?

Queſt. 55. *Why are the Minſtrels allowed to go about the City on the Ides of* January, *wearing Womens Apparel?*

Sol. Is it for this reaſon to be rehearſed? Theſe ſort of men (as it ſeems) had great Privileges accruing to them from the Grant of King *Numa*, by reaſon of his godly Devotion, which things afterward being taken from them, when the *Decem Viri* managed the *Government*, they forſook the City, whereupon there was a ſearch made for them, and one of the Prieſts offering Sacrifice without Muſick, made a ſuperſtitious Scruple of ſo doing, and when they returned not upon Invitation, but led their Lives on the River *Tybur*: A certain Freeman told the *Magiſtrates* privately, that he would undertake to bring them; and providing a plen-

plentiful Feaſt, as if he were to Sacrifice to the Gods, he invited the Minſtrels, where was Women kind preſent alſo, with whom they revell'd all night, ſporting and dancing, there on a ſuddain a man began a Speech and being ſurprized with a fright as if his Patton had come in upon him, perſwaded the Pipers to aſcend the *Caravans* that were covered all over with Skins, laying he would carry them back to *Tybur*, but this whole buſineſs was but a Trepan; for he wheeling about the Caravan, and they perceiving nothing by reaſon of Wine and Darkneſs, he very cunningly brought them all into *Rome* by the morning; moſt of them by reaſon of the night revel, and drink that they were in happened to be cloathed in flowred Womens Robes; whereupon being prevailed upon by the Magiſtrates, and reconciled, it was decreed, that they ſhould trant through the City, on that day habited after this manner.

Queſt. 56. *Why are they of Opinion that Matrons that firſt built the Temple of Carmenta, and at this day they werſhip her moſt?*

Sol. There is a certain Tradition, that when the Women were prohibited the uſe of Charriots drawn by a Yoke of *Oxen*, they conſpired together, not to be got with Child and breed Children, and in this manner to be revenged on their Husbands, until they had revoked the Decree, and gratifyed them, which being done Children were begot, and the Women becoming good breeders, and very

very fruitful, built the Temple of *Carmenta.* Some ſay that *Carmenta* was *Evanders* Mother, and going into *Italy* was called *Themis*; but as ſome ſay *Niceſtrata*, who when ſhe ſung forth Oracles in Verſe was called *Carmenta* by the *Latines*, for the words of the Verſe they call *Carmina*: There are ſome opiniated that *Carmenta* was a Deſtiny, therefore the Matrons ſacrifice to her, the Etymology of the Word is *carens mente* [one beſides her ſelf] by reaſon of divine raptures; hence *Carmenta* had not her name from *Carmina*, but rather was called ſo upon this account, being inſpired ſhe ſung her Oracles in Verſe.

Queſt. 57. *What is the reaſon that when the Women do ſacrifice to* Rumina, *they pour forth Milk plentifully on the Sacrifices, but offer no Wine?*

Sol. Is it becauſe the *Latines* call a breaſt *Ruma*, and that Tree they ſay is called *Ruminalis*, under which *Lupa* drew forth her Breaſt to *Romulus*, even as we call thoſe Women that bring up Children with Milk, Nurſes, from the Breaſt [Breaſt Women.] So *Rumina* who was a wet Nurſe, a dry Nurſe, and a School Miſtriſs did not permit Wine, as being hurtful to the Infants.

Queſt. 58. *Why do they call ſome Senators* Patres conſcripti, *and others they call only* Patres?

Sol.

Sol. Is not this the reaſon, that thoſe that were firſt conſtituted by *Romulus* they called *Patres* and *Patritii*, as being Gentlemen and could ſhew their Pedigree, but thoſe that were Elected afterward from among the commonalty, they called *Patres conſcripti*?

Queſt. 59. *Why was one Alter common to* Hercules *and the Muſes*?

Sol. Was it becauſe *Hercules* taught Letters firſt to *Evanders People*, as *Juba* tells us? and it was eſteemed a veneral Action of thoſe that taught their Friends and Relations: It was but of late that they began to teach for hire. The firſt that opened a Grammer-School was *Sp. Carvilius* a free man of *Carvil*, the firſt that divorced his Wife.

Queſt. 60. *What's the reaſon, that of* Hercules's *two Altars, the women do not partake or taſte of the things offered on the greater*?

Sol. Is it not becauſe *Carmentas* Women come *next* after thoſe Sacrifices, and the race of the *Peinarii* ſucceeds: Hence they are raiſed from their Feaſts, others coming in the places are called *Pinarii*? Or is it upon the account of that fabulous Story of the Coat and Dejanara?

Queſt. 61. *What is the reaſon that it's forbidden to mention, enquire after or name the chief Tutelary and Guardian God of* Rome, *whether Male or Female? Which prohibition they confirm with a ſuperſtitious Tradition, reporting that* Valerius Suranus *periſhed miſerably for expreſſing that name*?

Sol.

Sol. Is this the reaſon (as ſome *Roman* Hyſtories tells us) that there being certain kinds of Evocations and Enchantments, with which they think their Gods may be invited out by their Enemies, to go away and dwell with them, they feared leaſt this miſchief ſhould befal them for others? As the *Tyrians* are ſaid therefore to bind faſt their Images with Cords, but others when they will ſend any of them to waſhing or purifying, they require ſureties from their return; ſo that the *Romans* reckoned they had their God in moſt ſafe and ſecure cuſtody, he being *unexpreſſible* and *unknown*? Or is it as *Homer* hath verified?

The Earth all Gods in common have:

As men do worſhip and reverence all Gods that have the Earth in common, ſo the Ancient Romans obſcured the Lord of Salvation, requiring that not only this but all Gods ſhould be reverenced by the Citizens.

Queſt. 62. *Why among them that are called* Fecials (*in Greek Peace makers*) *the Aſh-bearers, he that was named* Pater Patratus *was accounted the chiefeſt? But this muſt be one who hath his Father living, and Children of his own, and he hath even at this time a certain priviledge an truſt, for the Prators commit to thoſe mens truſt the Perſons of ſuch, who by reaſon of comlineſs and beauty, ſtand in need of an exact and chaſt Guardian ſhip?*

Sol.

Sol. Is this the reaſon, that they muſt be ſuch whoſe Children reverence them and they reverence their Parents? Or doth the name it ſelf ſuggeſt a reaſon? For *Patratum* will have a thing to be compleat and finiſhed, for he whoſe lot it is to be a Father whilſt his Father liveth, is as it were perfecter then others. Or is it that he ought to be Overſeer of Oaths and Peace, and according to *Homer*, muſt ſee before and behind: He is ſuch an one eſpecially who hath a Son for whom he Conſulſts, and a Father with whom he may Conſult.

Queſt. 63. *Why is he that is called* Rex Sacrorum *(who is King of Prieſts) forbid both to take upon him the Civil Government, or make an Oration to the people?*

Sol. Was it, that of old the Kings did perform the moſt and greateſt ſacred rites, and they offered Sacrifices together with the Prieſts; but when they kept not within the bounds of Moderation, and became proud and inſolent, moſt of the Græcians depriving them of their Authority, and left to them only this part of their Office to Sacrifice to the Gods, but the Romans caſting out Kings altogether, gave the charge of the Sacrifice to another, enjoyning him neither to meddle with Government nor Preach to the people, ſo that they only allow him to conſult about the Sacrifices, and manage a Kingdom on the behalf of the Gods. Hence there being a certain Sacrifice kept by tradition in the Market place, near the *Comitia*, which

which as ſoon as the King [*i. e.* the chief Prieſt] hath offered, he immediately withdraws himſelf by flight out of the Market place.

Queſt. 64. *Why do they not ſuffer the Table to be quite voided when its taken away, but will have ſomething always to remain upon it?*

Sol. What if it be that they would intimate, that ſomething of our preſent enjoyments ſhould be left for the future, & that to day we ſhould be mindful of to morrow? Or that they reckon it a piece of manners, to repreſs and reſtrain the appetite in our preſent fruitions, for they leſs deſire abſent things, who are accuſtomed to abſtain from thoſe that are preſent, or was it a cuſtom of Courteſie towards houſhold Servants? For they do not love ſo much to take, as to partake, deeming that they hold a kind of Communion with their Maſters at the Table. Or is it, that of ſacred things nothing ought to be ſlighted as empty? For the Table is a ſacred thing.

Queſt. 65. *Why doth not a man ly at firſt with his Bride while its light, but when it is dark?*

Sol. Is it not for modeſty ſake, for at the firſt congreſs he looks upon her as a ſtranger to him? Or is it that he may be inured to go into his own wife with Modeſty? Or as *Solon* hath wrote, let the Spouſe go into the Bed-Chamber knawing a Quince, that the firſt Salutation be not harſh and ungrateful. So the Roman Law-giver ſaith, if there be

any

any thing abſurd and unpleaſant in the Body, he ſhould hide it, or becauſe Infamy attends unlawful uſe of Venery, therefore the lawful ſhould have certain ſigns of Modeſty attending it.

Queſt. 66. *Why was one of the Horſe-race rounds called* Flaminina *?*

Sol. Is it becauſe when *Flaminius*, one of the Ancients, beſtowed a Field on the City, they employed its revenue on the Horſe-races, and with the overplus money they repaired the way which they call *Flaminina.*

Queſt. 67. *Why do they call the Rod-bearers Lictors:*

Sol. Is this the reaſon, Becauſe theſe men were wont to bind deſperate Bullies, and they followed *Romulus* carrying thongs in their Boſomes. The vulgar Romans ſay *Alligare* to bind, when the more refined in Speech ſay *Ligare.* Or is now C inſerted, when formerly they called them *Litores*, being *Liturgi*, Miniſters for publick Service, for λῖτον until this day is write for publick, in many of the *Gracian* Laws, which ſcarce any is ignorant of.

Queſt. 68. *Why do the* Luperci *Sacrifice a Dog? The* Luperci *are they that run up and down naked in the* Lupercal *Plays, with ſmall Breeches on, and ſlaſh all that they meet with a Whip?*

Sol. Is it not becauſe theſe Feats are done for the purification of the City, and they call the month *February*, and indeed the very day *Februata* and *Februis*, on which they are wont to whip

whip with Thongs, the word signifying to cleanse. And to speak the truth, all the Græcians have used, and some do use to this very day a slain Dog for an *Expiatory* Sacrifice, and among other Sacrifices of Purification, they offer whelps to *Hecata*, and sprinkle those that need cleansing with the Puppies Blood, calling this kind of purifying Puppification: Or is it that *Lupus* is *Lucus* a Wolf, and *Lupercals* are *Lycæa*, but a Dog is at enmity with a Wolf, therefore is Sacrificed on the *Lycæan* Festivals? Or is it because the Dogs do bark at, and *perplex* the *Luperci* as they scout about the City? Or is it that this Sacrifice is offered to *Pan?* for *Pan* loves Dogs because of his heards of Goats.

Quest. 69. *Why upon the Festival called* Septimontium, *did they observe to abstain from the use of Chariots drawn by a Yoke of Oxen, and even until now, they that regard antiquity do still abstain?*

Sol. They do observe the *Septimontium* Feast, upon the addition of the seventh Hill to the City, upon which it became *Septicollis* seven hilled *Rome.* Or what if it be (as some of the Romans conjecture) because the parts of the City are not as yet every where connected? Or if this conceit be nothing to the purpose, what if it be, that when the great work of building the City was finished, and they determined to cease the increasing of the City any further, they rested themselves and rested the Cattle that

bore a ſhare in the labour with them, and provided accordingly that they might participate of the Holy day, by reſt from labour? Or was it that they would have all the Citizens always preſent for the ſolemnity and return of a Feſtival, eſpecially that which was obſerved in remembrance of the compact uniting the parts of City, and that none ſhould deſert the City for whoſe ſake the Feaſt is kept, they were not allowed to uſe their Yoke-Charriots that day.

Queſt. 70. *Why do they call thoſe Furciferi, which were convict of Theft, or any other of thoſe ſlaviſh Crimes?*

Sol. Was it this (which was an Argument of the ſeverity of the Ancients) when ever any convicted his Servant of any Villany, he enjoyned him to carry the forked piece of Timber that is under the Cart [the Tongue of the Cart] and to go with it through the *next* Villages and Neighbourhood to be ſeen of all, that they might diſtruſt him and be aware of him for the future, this piece of Wood we call a Prop, the Romans call it *Furca* a Fork, hence he that carries it about is called *Furcifer* a Fork-bearer.

Queſt. 71. *Why do they bind Hay about the Horns of Oxen that are wont to puſh, that they may be ſhunned by him that meets them?*

Sol. Is it that by reaſon of gormandizing and ſtuffing their Guts, Oxen, Aſſes, Horſes and men become miſchievous, as *Sophocles* ſomewhere ſaith,

Like

Like full fed Coalt thou kickſt up Heels,
From ſtuffed Womb, Cheeks and full Meals.

Therefore the Romans ſay that *M. Craſſus* had Hay about his Horns, for they that were turbulent Men to the Common-Wealth, were wont to ſtand in awe of him as a revengeful man, and one ſcarce to be medled with, although afterward it was ſaid again, that *Ceſar* had taken away *Craſſus* his Hey, being the firſt man of the Republick that withſtood and afronted him.

Queſt. 72. *Why would they have the Lanthorns of the South-ſaying Prieſts (which formerly they called* Auſpici, *and now* Augures) *to be always open at top, and no cover to be put upon them?*

Sol. Is it this as the *Pithagoreans* do, who make little things Symbals of great matters, as forbidding to ſit down upon a Buſhel, and to ſtir up the fire with a Sword; So that the Ancients uſed many enigmatical Ceremonies, eſpecially about their Prieſts, and ſuch was this of the Lanthorn, for the Lanthorn is like the body encompaſſing the Soul, the Soul being the light within ſide, and the underſtanding and judgment ought to be always open and quick ſighted, and never to be ſhut up or blown out, and when the winds blow, the birds are unſetled and do not afford ſound prognoſticks, by reaſon of their wandring and irregularity in flying, by this uſage, therefore they teach that their South-

ſayers muſt not prognoſticate when there are high winds, but in ſtill and calm weather, when they can uſe their open Lanthorns.

Queſt. 73. *Why were Prieſts that had ſores about them, forbid to uſe Divination?*

Sol. Is not this the reaſon? that its a ſignificant ſign, that whilſt they are employed about divine matters, they ought not to be in any pain; nor have any ſore or paſſion in their minds, but to be chearful, ſincere and without diſtraction? Or it is but rational, if no man may offer an oblation, that hath a ſore, nor uſe ſuch Birds for Southſaying, that much more they themſelves ſhould be free from theſe blemiſhes, and be clean, ſincere and ſound, when they go about to inſpect divine prodigies, for an Ulcer ſeems to be a mutillation and defilement of the Body.

Queſt. 74. *Why did* Servius Tullius *build a Temple of ſmall fortune, which they call* Brevis?

Sol. Was it becauſe he was of a mean Original, and in a low condition, being born of a captive Woman, and by Fortune came to be King of *Rome?* Or did not that change of his condition manifeſt the greatneſs of his Fortune, rather then the ſmallneſs? But *Servius* moſt of all of them ſeems to aſcribe divine influence to Fortune, giving thereby a reputation to all his enterpriſes; For he did not only build the Temple of hopeful Fortune, that averteth evil, that is mild, primogenial and maſculine: But there is a Temple alſo of his own proper Fortune, another

nother of Fortune turning to him, another of hopeful Fortune, and the fourth of Virgin Fortune, and why ſhould any one mention any more Names? ſeeing there is a Temple alſo of enſnaring Fortune, which they name *Viſcata*, as it were enſnaring us when we are as yet a far off, and enforcing us upon buſineſs. Conſider alſo, and learn that a great matter may be effected by a ſmall piece of Fortune, and it often falls out, whether a ſmall thing be done or not done, that great things are effected by ſome, or do come to naught: He built therefore a Temple of ſmall Fortune, teaching us to take care of our buſineſs, and not contemn the things that happen by reaſon of their ſmallneſs.

Queſt. 75. *Why did they not extinguiſh a Candle, but ſuffered it to burn out of its own accord?*

Sol. Is this the reaſon? That they adored it, as being related, and a kin to unquenchable and eternal Fire. Or is it a ſignificant ceremony, that we are not to kill and deſtroy any animated Creature that is harmleſs, fire being as it were an Animal? For it both needs nouriſhment and moves it ſelf, and when its extinguiſht it makes a noiſe as if it were then ſlain? Or doth this uſage inſtruct us, that we ought not to make waſte of Fire or Water, or any other neceſſary things that we have a ſuperabundance of, but ſuffer thoſe that have need to uſe them, leaving them to others, when we our ſelves have no further uſe for them.

Queſt. 76. *Why do they that would be preferred before others in Gentility, wear little Moons on their Shoes?*

Sol. Is this the reaſon (as *Caſtor* ſaith) that this is a Symbol of the place of habitation, that is ſaid to be in the Moon, that after death, Souls ſhould have the Moon under their Feet again? Or was this a faſhion of renown among Families of greateſt Antiquity? Who were the *Arcadians* of *Evanders* poſterity, that were called men before the Moon: Or is it as many other cuſtoms, ſo this to put men in mind, who are lofty and high minded, of the mutability of humane affairs to either ſide, ſetting the Moon before them as an example,

When firſt ſhe comes from dark to light,
Triming her Face, becomes fair bright
Increaſing, till ſhe's full in ſight
And then declines, leaves nought but night.

Or was this for a Doctrine of Obedience to Authority, that they would have us not diſcontented under it, but as the Moon doth willingly obey her ſuperior and conform unto him, alwaies vamping after the Rayes of the Sun (as *Parmenides* hath it) ſo they that are Subjects to any Prince, ſhould be contented with their lower Station, in the enjoyment of Power and dignity derived from him.

Queſt. 77. *Why are they of an opinion that the Year is* Jupiters, *but the Months belong to* Juno?

Sol.

Sol. Is it becauſe *Jupiter* and *Juno* Reign over the inviſible Gods, but the Sun and Moon over the viſible? And the Sun verily cauſeth the Year, and the Moon the Months, neither ought we to think that they are bare Images of them, but the Sun is very *Jupiter* materially, and the Moon very *Juno* materially; therefore they name *Heras Juno, a Juveneſcendo* the name ſignifying a thing that is new or grows young, from the nature of the Moon, and they call her *Lucina*, as it were bright, or ſhining, and they are of opinion that ſhe helps Women in their natural Purgations, and Travel pains, whence is that of the Poet;

By Sea green Pole beſet with Stars,
By Moon that haſtens birth, ——

For they ſuppoſe that Women have the eaſieſt Travel at the full of the Moon.

Queſt. 78. *What is the reaſon that a Bird called* Siniſter, *in Sooth ſaying is fortunate?*

Sol. What if this be not true? But the dialect deludes ſo many, for they render αισιον *Siniſtrum*: But to permit a thing is *ſinere*, and they ſay *ſine* when they deſire a thing to be permitted, therefore a prognoſtick permitting an action (being *ſiniſterium*) the vulgar do underſtand and call amiſs *ſiniſtrum?* Or is it as *Dioniſius* ſaith? When *Aſcanius* the Son of *Æneas* had pitched battle againſt *Mezentius*, a flaſh of lightning portending Victory (as they pronoſticated)

came on his left hand, and for the future they obſerved it ſo; or as ſome others ſay that this happened to *Æneas*? Moreover the *Thebans* routing and conquering their Enemies by the left Wing of the Army at *Leuctra*, They continued in all battles to give the left Wing the preheminence: Or is it rather as *Juba* thinks? to thoſe that look toward the Eaſt, the North part is on the left hand, which verily ſome make the right hand and ſuperior part of the World. Conſider whether the Southſayers do not as it were corroberate left hand things, as the weaker by nature, and do intimate as if they introduced a ſupply of that defect of power that is in them? Or is it that they think that things Terreſtial and mortal, ſtand directly over againſt Heavenly and Divine things, and do conjecture that the things which to us are on the left hand, the Gods ſend down from their right hand?

Queſt. 79. *Why was it lawful to bring the Bones of one that had triumphed (after he was dead and burnt) into the City, and lay them there*, as Pyrrhus *the* Liparæan *hath told us?*

Sol. Was it for the Honour they had for the deceaſed? for they granted, that not only Generals and other Eminent Perſons, but alſo their Off-Spring ſhould be buryed in the Market place, according to *Valerius* and *Fabricius*, and they ſay when the poſterity of theſe Perſons died, they were brought into the Market place, and a burning Firebrand

brand put under them, and imediately taken away, uſing the Honorary without envy, and to ratify it, as a thing only allowed to them.

Queſt. 80. *Why did they that publickly Feaſted the Triumpher, humbly requeſt the Conſuls, and by Meſſengers ſent, did beſeech them not to come to their Supper?*

Sol. Was it that it was neceſſary to give the Supreme place and moſt honourable entertainmeut to the Triumpher, and wait upon him home after Supper? whereas the Conſuls being preſent they might do ſuch things to none other but they.

Queſt. 81. *Why did not the Tribune of the People wear a Purple Garment, when as each of the other Magiſtrates wore one?*

Sol. What if the Tribune is not a Magiſtrate at all? Neither hath Lictors, neither ſitting in Tribunal did he determine cauſes, neither do they as the reſt enter upon their Office at the beginning of the Year, neither do they ceaſe when a Dictator is choſen, but though they tranſlated all Magiſtratick Power to themſelves, yet they continue ſtill, being as it were no Magiſtrates, but holding another kind of rank, as ſome Rhetoricians will not have a Prohibition to be Judicial proceeding, ſeeing it doth ſomething contrary to Judicial proceeding, for the one brings in an Action at Law, and gives Judgment upon it, but the other Non-Suits it and diſmiſeth the cauſe: after the like manner they are of opinion that Tribuneſhip

buneſhip is rather a Curb to Magiſtracy, and that its an order ſtanding in oppoſition to Government, rather then a piece of Government it ſelf, for the Tribunes Office and Authority is to withſtand the Magiſtrates Authority, even to curtalize his Extravagant Power: May not a man tell you theſe things and ſuch as theſe if he will uſe freeneſs of Speech? For Tribuneſhip taking its Original from the People; Popularity is its ſtrong hold, and its a great thing not to carry it above the reſt of the People, but to be like the Citizens they have to do with in, Geſture, Habit and Diet, State indeed becomes a Conſul and a Pretor, but as for a Tribune (as *Gajus Curio* ſaith) he muſt be one that even is trampled upon, not grave in Countenance nor difficult of Acceſs, nor harſh to the Rable, but more tractable to them then to others. Hence it was decreed that the Tribunes Doors ſhould not be ſhut but open night and day, as a Haven and place of Refuge for diſtreſſed People, and how much the more condeſcending his outward deportment is, by ſo much the more doth he increaſe in his Power, for they dignify him as one of publick uſe, and to be reſorted to of all ſorts, e'en as an *Altar* therefore by the reverence they give him, he is Sacred, Holy and Inviolable; and when he makes a publick progreſs, its a law that every one ſhould cleanſe and purify the body as defiled.

Queſt.

Queſt. 82. *Why are the chief Officers rods carried bound together with the Axes faſtned to them?*

Sol. What if it be a ſignificant Ceremony, to ſhew that a Magiſtrates anger ought not to be raſh and ungrounded? Or is it that while the rods are leaſurely unlooſing, they make deliberation and delay in their Anger, ſo that oftentimes they change their Sentence as to the puniſhment? Now whereas ſome ſort of Crimes are curable, ſome uncureable, the Rods correct the Corrigeable, but the Axes are to cut off the Incorrigible.

Queſt. 83. *What is the reaſon that the* Romans, *when they were informed that the* Barbarians *called* Bletonienſes, *were about to Sacrifice a Man to the Gods, ſent for their Magiſtrates pretending to puniſh them, but when they made it appear that they did it in obedience to a certain Law, they diſmiſſed them, but prohibited the like Action for the future, when as they themſelves not many years preceding, buried two men and two Women alive in the Beaſt Market, two of them were Greeks and two Gauls? For it ſeems abſurd to do this fact themſelves, and yet to repremand the* Barbarians *as if they had committed prophaneneſs?*

Sol. What if this be the reaſon that they reckoned it prophane to Sacrifice a Man to the Gods, but neceſſary to the Dœmons? Or were they of opinion that they that did ſuch things by Cuſtom or Law, ſinned; but as for themſelves they did it being enjoyned to it by

by the *Sybils* Books? For its reported that one *Elvia* a Virgin riding on Horſe-Back, was ſtruck with lightning and caſt from her Horſe, and the Horſe found lying uncovered and She naked, as if on ſet purpoſe her Coats had been turned up from her ſecret parts, alſo her Shoos, Rings, Head-gear all lay ſcattered up and down here and there, her Tongue alſo hanging out of her Mouth, inſomuch that the Diviners declared, that it was an intollerable diſgrace to the Holy Virgins, that it ſhould be publiſhed, and that ſome part of the abuſe did touch the *Cavaleirs*. A ſervant of a certain *Barbarian Cavaleir* informed, that three Veſtal Virgins, *Emilia*, *Licinia* and *Martia*, about the ſame place were defloured, and for a long time playd the Whores with ſome Men, among whom was *Bytetius* the ſaid Informers Maſter, the Virgins being convict were puniſhed, the fact appearing hainous, it was thought meet that the Prieſt ſhould conſult the Books of the *Sybils*: Where there were Oracles found foretelling theſe things would come to paſs for miſchief to the Re-publick, and for the averſion of the impending calamity enjoyned them, to provide two Græcians and two Gauls, and bury them alive in that place, in order to the appeaſing ſome alien and foreign Dæmons.

Queſt. 84. *Why do they take the beginning of the day from the midnight?*

Sol.

Sol. Is the reaſon that the Common-weal had a military conſtitution at the firſt? For many matters of concern were managed with Lamps by Night: Or did they make Sun-riſing the beginning of buſineſs, and the night for preparation to it? For men ought to come prepared to action, and not be in preparation when they ſhould be doing, as *Myſo* is reported to have ſaid to *Chylo* the wife, when he was making a Fan in Winter. Or as the Noon-tide to many is the time for finiſhing publick and weighty Affairs, ſo it ſeems meet to make midnight the beginning, which thing hath this confirmation, that a Roman Governour would make no League or Confederation in the Afternoon. Or is it poſſible to take the beginning and end of the day from Sun-riſing to Sun-ſetting, as the vulgar meaſure the beginning of the day by ſence, to be the firſt appearance of the Sun, and take the firſt beginning of the night to be the compleat withdrawment from our ſight; whence we ſhall have no Equinoctial, but the night which we ſuppoſe comes neareſt in equality to the day, that will be manifeſtly ſhorter then the day by the Diametre of the Sun, which abſurdity the Mathematicks going about to ſalve, have determined, that where the Center of the Sun toucheth the Horizontal Circle, there to be the true parting point between day and night, which indeed contradicts ſence, for it will follow, that whilſt there is much light above the earth, yea the Sun illuminating of

us, that we will not for all this confeſs it to be day, but that it is yet night, whereas then it is hard from the riſing and ſetting of Sun, to take the beginning of the day, by reaſon of the forementioned abſurdities, it remains to take the *Zenith* or the *Nadir* for the beginning, the laſt is beſt, for the Suns courſe from noon is by way of declination from us, but from midnight he takes his courſe towards us, as Sun riſing comes on.

Queſt. 85. *Wherefore did they not in ancient times ſuffer Women to grind, or play the Cooks?*

Sol. Happily becauſe they remembred the Covenant that they made with the *Sabines*; for after they had rob'd them of their Daughters, and fighting many battles became reconciled, among other Articles of agreement this was recorded, that a Wife was not to grind nor play the Cook for a *Roman* Huſband.

Queſt. 86. *Why do they not marry Wives in the Month of* May?

Sol. Is this the reaſon, becauſe *May* is between *April* and *June*, concerning which Months they have an opinion, that that is ſacred to *Venus*, this to *Juno* both of them being Nuptial Gods, they either take an opportunity a little before *May*, or tarry till till it be over? Or is it that in this Month they offer the greateſt Expiatory Sacrifice, for now they caſt the Images of men from a bridge into the River, formerly men themſelves

ſelves, moreover becauſe its by Law required that the *Flaminica*, the reputed Prieſteſs of *Juno* ſhould be moſt ſowrly ſullen, during the time, neither to waſh or trim up her ſelf? Or is it becauſe the vulgar *Latines* in this Month purify themſelves for the dead? And therefore perhaps they worſhip *Mercury* in this Month, and from *Maja* derives his name: Or as ſome ſay, *Maius* elder, *June* as it were *Junior* younger, taking its name from younger age? For youth is more ſuitable to Matrimony, as *Euripides* hath ſaid,

But old Age don't permit Cypreſs *to joy*
For old Men always Venus *doth annoy*;

therefore they marry not in *May*, but tarry till *June*, which is preſently after *May*.

Queſt. 87. *Why do they part the Hair of Women when they are married with the point of a Spear?*

Sol, What if it be a ſignificant Ceremony, that they took their firſt Wives in Marriage by force of Arms and War: Or that they may inſtruct them, that they are to dwell with Husbands that are Souldiers and Warriers, that they ſhould put on ſuch Ornamental atire that is not *Luxurious* or *Laſcivious*, but plain, as even *Licurgus* commanded that all the Gates and tops of Houſes ſhould be built with Saw and Hatchet, and to uſe no other ſort of Workmans Inſtrument about them, yea he rejected all Gaiety

Gaity and Superfluity: Or doth this action parabollically intimate divorce, as that Marriage can be diſſolved only by the Sword? Or is it that moſt of this Nuptial Ceremonies are relating to *Juno*? for a Spear is decreed ſacred to *Juno*, and moſt of her Statues are ſupported by a Spear, and ſhe is Sirnamed the *Quiritis* Goddeſs, and a Spear of old was called *Quiris*, wherefore they Sirname *Mars*, *Quirinus*.

Queſt. 88. *Why do they call the ſtore that is laid out upon the publick Plays Lucar?*

Sol. Is it becauſe there are many other repoſitories for the Gods about the City, which they call *Luci Groves*, and the revenue of thoſe they *expend* upon the ſaid Plays?

Queſt. 89. *Why do they call the* Quirinalia the Feaſt of Fools?

Sol. Was it becauſe they ſet apart that day for thoſe that were unacquainted with their own Tribes and Courts as *Juba* ſaith: Or was it for them that did not Sacrifice as the reſt did in the Fornicals, by reaſon of Buſineſs, or long Journies, or Ignorance, it was allowed to them to ſolemnize that Feaſt upon this day.

Queſt. 90. *What is the reaſon when there is a Sacrifice to* Hercules, *they mention no other God, and no Dog appears within the encloſure, as* Varro *ſaith?*

Sol.

Sol. Is the reaſon of their naming no other God, becauſe they are of opinion that *Hercules* was but a half God, and *Evander* built an Altar to him and brought him a Sacrifice, whilſt he was yet here among Men? and of all Creatures he had moſt enmity to a Dog, for this Creature always held him hard to it, as did *Cerberus*, and that which moſt of all prejudiced him, was when *Licymnius* the Son of *Æonus* was ſlain for a Dogs ſake, by the *Hippocoondite*, he was neceſſitated to take up the Cudgles, and as he loſt many others of his Friends, ſo his Brother *Iphicles.*

Queſt. 91. *Why was it unlawful for the Patricii to dwell about the Capitol?*

Sol. Was it becauſe *M. Manlius* whilſt he dwelt there affected Arbitrary Government? Upon whoſe account the Family came under an Oath of Abjuration, that no *Manlius* ſhould for the Future bear the name of *Marcus.* Or was this an Ancient ſuſpicion? for the potent Men would never leave calumniating *Publicola* a moſt popular Man (yet the popularity ſuſpecting him) till he had pluckt down his Houſe, which ſeemed to hang over the Market-place.

Queſt. 92. *Why do they put on a Garland of Oaken Leaves on him that ſaves a Citizen in Battle?*

Sol. Is it becauſe its eaſie to find an Oak every where in the Military *expeditions*? Or is it becauſe a Crown is ſacred to *Jupiter* and *Juno?* Who in their opinion are the City

Guardians? Or was it an ancient cuſtom among the *Arcadians*, who are ſomething a kin to the Oak? For they repute themſelves the firſt Men produced of the Earth, as the Oak among the Vegetables.

Queſt. 93. *Why do they for the moſt part uſe Vultures for ſooth-ſaying?*

Sol. Was this the reaſon, becauſe twelve Vultures appeared to *Romulus* upon the building of *Rome?* Or that of all Birds this is leaſt frequent and unwonted? For its not eaſie to meet with young Vultures, but they fly to us *unexſpectedly* from ſome remote parts; therefore the ſight of them is Portentous: Or learned they this from *Hercules?* If *Herodotus* ſpeak true, that *Hercules* rejoyced moſt in the beginning of an enterprize, at the ſight of a Vulture, being of opinion that a Vulture was the juſteſt of all Birds of Prey; for firſt he medles not with any living Creature, neither doth he deſtroy any thing that hath breath in it, as Eagles, Hawks and Owles do, but lives only upon dead Carcaſes, and next that he paſſeth by all ſuch of his kind (*i. e. Birds*) for none ever ſaw a Vulture feeding on a Bird, as Eagles and Hawks, which do for the moſt part perſue Birds, as themſelves be, and ſlay them even as *Æſculus* hath it.

A Bird that Prey's on Birds, how can't be (clean:

And

And verily this Bird is not pernicious to men, for it neither deſtroys Fruits nor Plants, nor is hurtful to any tame Animal. Moreover if it be (as the Egyptians fabulouſly pretend) that the whole kind of them is of the Female *Sex*, and that they conceive by the reception of the Eaſt-wind into their Bodies, as the Trees do by receiving the South, its moſt probable, that very certain and ſound prognoſticks may be made from them, whereas in other Birds (there being ſo many rapines, flights, and purſuits about copulation) there are great diſturbances and uncertainties attending of them.

Queſt. 94. *For what reaſon is* Æſculapius *his Temple placed without of the City?*

Sol. Was it becauſe they reckoned it a wholſomer kind of living without the City then within? For the Greeks have placed the Edifices belonging to *Æſculapius*, for the moſt part on clean and high places; Or is it that they ſuppoſe that God was fetched from *Epidaur*, for *Æſculapius* his Temple is not cloſe by the City, but at a great diſtance from it? Or is it, that by a Dragon that went on ſhore out of a trireme Gally into the Iſland, and diſappearing they think the God himſelf intimated to them the place of building his Temple?

Queſt. 95. *Why was it ordained that they that were cleanſed ſhould abſtain from pulſe?*

Sol. Was it upon the same account that the *Pythagoreans* abominate Beans λάθυρος and ἐρέβινθος (the small Pease, be grey Pease) as being allied in name to λυθη and ἔρεβος [Oblivion or Hell] or was it because they used pulse for the most part in their compotations and invocations of the dead? Or rather was it, because they should bring empty and slender Bodies to their purifications and expiations? For pulse are windy, and cause a great deal of *Excrements* that require purging off. Or is it because they irritate Leachery, by reason of their flatulent and windy Nature?

Quest. 96. *Why do they inflict no other punishment on Vestal Virgins, when they are defiled, then burying them alive?*

Sol. Is this the reason, because they burn the dead, but to bury her by fire, who hath not preserved sacred the Divine Fire, would be unjust. Or was it, that they judged it a wicked Act, to cut of a person sanctified by the greatest ceremonial Purification, and to lay hands on a holy Woman, and therefore they contrived a matchine for her to dye in of her self, and let her down into a Vault made under ground, where was placed a Candle burning, also some Bread and Milk and Water, and then the Den was covered with earth on top, neither by this *execrable* manner of devoting them, are they *exempt* from Dœmon Worship, but to this day the Priests going to the place, perform Purgatory Rites.

Quest.

Queſt. 97. *What is the reaſon that at the Horſe race on the Ides of* December, *the Lucky Horſe that bears is ſacrificed as ſacred to* Mars, *and a certain Man cutting off his Tail, brings it to a place called* Regina, *and beſmears the Altar with the Blood of it, but for the Head, one party coming down from the way called ſacred, another from that call'd Saburra, do fight?*

Sol. Whether was it (as ſome ſay) they reckoning that *Troy* was taken by a Horſe, they puniſh a Horſe, as being the

Renowned Trojan *Race commixt with Latin Foys.*

Or is it becauſe a Horſe is a fierce, war-like and martial Beaſt, therefore they do Sacrifice to the Gods the things that are moſt acceptable and ſuitable, and he that conquers is offered, becauſe Victory and Proweſs doth belong to that God, or rather to ſtand in *battle* is the work of God? And they that keep their ranks and files, do conquer thoſe that do not keep them, but fly, and ſwiftneſs of foot is puniſhed as the page to cowardiſe; and hereby its ſignificantly *taught*, that there is no ſafety to them that run away.

Queſt. 98. *What is the reaſon that the Cenſors entring upon their Office, do nothing before they have provided meat for the ſacred Geeſe, and poliſhed the Statue?*

Sol. Is this the reaſon, that they begin with thoſe things that ſavor of moſt frugality, and ſuch things that want not much charge and trouble? Or is it in grateful commemoration of what theſe Creatures did of old, when the *Gauls* invaded *Rome*, and the *Barbarians* ſcaled the Walls of the Capitol by night, the Geeſe were ſenſible of it, when the Dogs were aſleep, they with their Gagling awaked the Watch? Or ſeeing the Cenſors are the Conſervers of ſuch things as are of greateſt and moſt neceſſary concern, to overſee and narrowly inſpect them, (*viz.*) the publick Sacrifices, Lives, Manners and Diet of Men, they preſently ſet before their conſideration the moſt vigilant Creature, and by the watchfulneſs of theſe, they inſtruct the Citizens not to diſregard or neglect ſacred things. As for the poliſhing of the Statue its neceſſary for the Minium (wherewith they of old coloured the *Statues*) ſoon fades.

Queſt. 99. *What is the reaſon that of other Prieſts they depoſe any one that is condemned or baniſhed, and ſubſtitute another in his room, but remove not the Augur from his Prieſthood ſo long as he lives, though he be convicted of the greateſt crimes? they call them Augurs who are employed in South-ſaying.*

Sol. Is the reaſon (as ſome ſay) that they will have none to know the Miſteries of the Prieſts, who is not a Prieſt? Or that the Augur is bound by Oath to diſcover to none the management of ſacred things, therefore they

they refuſe to abſolve him from his Oath, when he is reduced to a private capacity? Or is it that an Augur is not a Title of Honor and Dignity, but of Skill and Art? Its therefore the like caſe to depoſe a Muſitian from being a Muſitian, or a Phyſitian from being a Phyſitian, with that of prohibiting a Diviner from being a Diviner; Seeing they cannot take away his faculty, though they deprive him of the Title. Moreover they do not ſubſtitute Augurs, becauſe they will keep to the number of Augurs that were at the beginning.

Queſt. 100. *What is the reaſon, that in the Ides of* Auguſt *(which at firſt they called the Sextile) all the Men and Maid Servants do Feaſt, but the Women make it moſt of their buſineſs to waſh and purge their Heads?*

Sol. Was it that King *Servius* about this day was born of a Captive Maid-Servant? Hence the Servants have a vacation time from work, but to wrince the head, was a thing that took its Original from a cuſtom of the Maid-Servants upon the account of the Feaſt, until they came to be Free-women.

Queſt. 101. *Why do they ſtuify their Boys with Necklaces, which they call* Bullæ?

Sol. What if this were for the honor of the Wives which were taken by force? For as many other things, ſo this might become of the injunctions laid on their poſterity: Or did they it in honour of *Tarquins* Manhood? For its reported of him, that whilſt

he was but a Boy, being engaged in battle againſt the Latins, and Tuſcans, charging his enemies fell from his Horſe, yet animating thoſe *Romans* which were engaged in the charge, he led them on couragiouſly; the enemies were put to a remarkable rout, and 6000 ſlain; whereupon he had this badge of Honour beſtowed upon him by his Father the King: Or was it, that by the Ancients, it was neither lewd nor diſhonourable to lye with beautiful Slaves (as now the Comedies teſtifie) but they reſolvedly abſtain from freeborn Servants, and leaſt by coming accidentally on naked Boys, they ſhould ignorantly tranſgreſs, the Free-boys wore this mark of diſtinction? Or was this a Phylactery of good Order, and after a manner a Curb of Incontinency, they being aſhamed to pretend to Manhood before they have put of the badg of Children? That which they ſay who follow *Varro* is not probable (*viz.*) That *Bulla* by the *Æoleans* is called *Bolla*, and this is put about Children as a teaching ſign of good Counſel. But conſider whether they do not wear it for the Moons-ſake? For the viſible face of the Moon when its halved is not ſphærical, its Horned, and diſſimilar (as *Empedocles* ſuppoſeth) as to that part which is the Subject of light.

Queſt. 102. *Why do they name Boys at nine days old, Girls at eight?*

Sol.

Sol. Perhaps its a natural reaſon (*viz.*) That Girls are forwarder, for the Female grows up and comes to full ſtature and perfection before the Male, but they take the days after the ſeventh, becauſe the ſeventh is dangerous to Infants, by reaſon of the Navle-ſtring, for with many it falls off at ſeven days old, and until its fallen off, an Infant is more like a Plant then an Animal. Or is it as the *Pythagoreans* reckon (*viz.*) The even number the Feminine, and the odd number the Maſculine? For its a fruitful number and excels the even in reſpect of its compoſition. And if theſe numbers be divided into unites, the even like a Female hath an empty ſpace in the middle, the odd number alwaies leaves a Segment to fill up the middle, wherefore this is fit to be compared to the Male, that to the Female? Or is it thus? that of all numbers nine is the firſt ſquared number made of three, which is an odd and perfect number. But eight is the firſt Cube made of two an even number, whence a Male ought to be ſquare, ſuperexcelling and compleat; but a Woman like a Cube conſtant, a good Houſe-wife, and no gadding Goſſip. This alſo may be added, that as eight is a Cube from the root two, and nine a Quadrat from the root three, ſo the Female makes uſe of two names, and the Males of three.

Queſt. 103. *Why do they call thoſe whoſe Fathers are not known, ſpurious Children?*

Sol.

Sol. Is it not verily as the *Gracians* ſuppoſe, and as the *Rhetoricians* ſay in their determinations, its becauſe that they are begot of ſome promiſcuous and common ſperm. But *Spurius* is found among former names, as *Sextus*, *Decimus*, *Cajus*, neither do the *Romans* write all the Letters of the firſt name, but one Letter as *T.* for *Titius*, *L.* for *Lucius*, *M.* for *Marcus*, or with two Letter as *Ti.* for *Tiberius*, *Cn.* for *Cnæus*, or with three, as *Sex.* for *Sextus*, and *Ser.* for *Servius*, and *Spurius* is of thoſe that are written with two Letters, *Sp.* and with theſe Letters they write without Father, *S.* for *ſine*, and *P.* for *patre*, which truly hath cauſed ſome miſtake when as *Spurius* and *ſine patre* are writ with the ſame Letters. Moreover we may meet with another reaſon, but its more abſurd. They ſay that the *Sabines* called the privities of a Woman *Spurius*, therefore they call him ſo by way of reproach, who is born of a Woman unmarried and uneſpouſed.

Queſt. 104. *Why did they call* Bacchus Pater Liber *?*

Sol. Was the reaſon becauſe they make him as it were the Father of Liberty to Tiplers *?* For moſt men become very audacious, and are filled with too much licentious prattle, by reaſon of too much drink ? Or is this it, that he hath ſupplyed them with a Libamen a Drink-offering *?* Or is it as *Alexander* hath ſaid *?* That *Bacchus* is called *Eleutherius*, from his having his aboad about *Eleuthera* a City of *Bœotia*.

Queſt.

Queſt. 150. *For what cauſe was it that on high Holy-days, it was not a cuſtom for Virgins to marry, but Widdows did marry then?*

Sol. Is the reaſon (as *Varro* ſaith) that Virgins forſooth are Married weeping, but Women with joyful glee? For people are to do nothing on a Holy-day with a heavy Heart, nor by compulſion. Or rather is it becauſe its decent for Virgins to Marry with more then a few preſent but for Widows to marry with a gerat many preſent is undecent? For the firſt marriage is zealouſly affected, the ſecond to be deprecated, yea they are aſhamed while their firſt Husband lives to marry a ſecond Husband, and when they die they lament them. Hence they are pleaſed more with ſilence then with tumults and pompous doings, the Feaſts too do attract the generality of people to them, that they cannot be at leaſure for ſuch Wedding ſolemnities. Or was it that they that robd the *Sabins* of their Daughters that were Virgins, on the Feaſt day raiſed thereby a War, and looked therefore upon it as unlucky, to marry Virgins on Holy-dayes?

Queſt. 106. *Why do the* Romans *worſhip* Fortuna Primigenia *Fortune firſt born?*

Sol. Was it becauſe *Servius* being by fortune born of a Servant Maid, came to rule King in *Rome* with great ſplendor? And this is the ſuppoſition of moſt *Romans.* Or rather is it, that Fortune hath beſtowed on *Rome* its ſelf, its very Original and Birth? Or may not this matter require a more natural

tural and Phyloſophical Reaſon: Even that Fortune is the Original of all things. Nature it ſelf was produced out of ſomething that came by Fortune, inſomuch that things that come by chance fall into an order among themſelves.

Queſt. 107. *Why do the* Romans *call* Bacchus *his Artificers*, Hiſtriones, Stage-Players?

Sol. Is it for the reaſon which *Cl. Rufus* tells us? For they ſay that in ancient time *C. Sulpitius* and *Licinius Stolo*, being Conſuls, the Peſtilence raging in *Rome*, all the Actors upon the Stage were cut off, wherefore upon the requeſt of the *Romans*, many and good Artiſts came from *Hetruria*, among whom he that *excelled* in fame, and had been longeſt *experienced* on the publick Stages was called *Hiſtrus*, and from him they named all the Stage-Players.

Queſt. 108. *Why do not Men marry Women that are near a kin?*

Sol. Is this the reaſon, that they deſign by Marriage to Augment their family concerns, and to procure many relations, by giving Wives to *Strangers* and marrying Wives out of other Families? Or do they ſuſpect that the *contentions* that would happen among Relations upon Marriage, would deſtroy even natural rights? Or is it, that conſidering that Wives by reaſon of weakneſs, ſtand in need of many helpers; they would not have near a kin marry together, that their own kindred might ſtand by them, when their Husbands wrong them?

Queſt.

Queſt. 109. *Why is it not lawful for the High-Prieſt of* Jupiter, *which they call* Flamen Dialis, *to touch Meal or Leaven?*

Sol. Is it becauſe Meal is imperfect and crude nouriſhment? For the Wheat neither hath continued what it was, neither is it made into Bread as it muſt be, but it hath loſt the faculty of Seed, aud hath not attained to uſefulneſs for Food. Wherefore the Poet hath named Meal, by a Metaphor, as it were Corn that is ſpoiled and deſtroyed by grinding Leaven, as its made by Corruption, ſo it corrupts the Maſs that it is mingled with, for its made thereby looſer and weaker, and fermentation is a kind of Corruption, which if it be overmuch, it makes the Bread ſowr and ſpoils it.

Queſt. 110. *Why is the ſame High-Prieſt forbid to touch raw fleſh?*

Sol. Is it becauſe cuſtom makes them averſe enough to raw fleſh? Or for the ſame reaſon that makes them averſe to Meal, doth alſo make them averſe to Fleſh; for its neither a living Creature, nor dreſt food. Roaſting or boyling, being an alteration and change, it inverts its form; but freſh and raw fleſh offers not a pure and unpolluted object to the Eye, but ſuch as is offenſive to the Eye, and like that of a raw wound.

Queſt. 111. *Why did they require the Prieſt to abſtain from a Dog and a Goat, neither to touch nor name them?*

Sol.

Sol. Was it that they abominated the Laſciviouſneſs and ſtink of a Goat? Or that they ſuſpected it to be a diſeaſed Creature? For it ſeems this animal is more ſeazed with the falling ſickneſs then other Creatures, and contagious to them that eat or touch it, while it hath this diſeaſe, they ſay the cauſe is the ſtraightneſs of the Wind-pipes, often intercepting the Breath, a ſign of which they make the ſmallneſs of their voice to be, for it happens to men that are Epileptical, that they utter a voice ſounding much like the bleat of a Goat. Now in a Dog there may be leſs of Laciviouſneſs and of an ill ſcent, although ſome ſay that a Dog is not permitted to go into the high ſtreet of *Athens*, no not into the Iſland *Delium*, by reaſon of their open coition, as if Kine, Swine and Horſes did uſe coition in Bed-Chambers, but not openly and lawleſly. They acknowledg the true reaſon to be, becauſe a Dog is a quarrelſome Creature, therefore they expel Dogs out of Sanctuaries and ſacred Temples, giving ſafe acceſs to ſuppliants for refuge, wherefore it is very likely that the Prieſt of *Jupiter* being an animated and ſacred Image granted for refuge to Petitioners and Suppliants, doth baniſh or fright away none; for which cauſe a Couch was ſet for him in the Porch of the Houſe, and they that fell on their knees before him, had indemnity from ſtripes or puniſhment that day, and if one in Fetters came and addreſſed he was unlooſed, but bound Priſoners they brought not from abroad

broad in at the Door, but let them down from the roof of the Houſe, it would be therefore no advantage, that he ſhould carry himſelf ſo mild and courteous, if there were a Dog at the Door, ſcaring and frighting them that petition for Sanctuary: Neither did the ancients at all repute this Creature clean, for he is offered in ſacrifice to none of the Celeſtial Gods, but being ſent to *Hecata* an infernal Goddeſs, at the three-crois-way for a Supper, takes a ſhare in averting calamities, and in expiations. In *Lacedæmonia* they cut Puppies in pieces to *Mars*, that moſt cruel God. In *Bœotia* publick expiation is made by paſſing between the parts of a Dog divided in twain. But the *Romans* ſacrifice a Dog in the cleanſing Month, on the Feaſt day of Purgatory, which they call *Lupercalia*. Hence it was not without cauſe to prohibit them, whoſe charge it was to worſhip the higheſt and holieſt God, from making a Dog familiar and accuſtomed to them.

Queſt. 112. *What is the reaſon that a Prieſt of* Jupiter *is forbid to touch an Ivy, or to paſs over that way, that is overſpread with Vine-branches?*

Sol. Is it not of the like nature, as not to eat in a Chariot, nor to ſit upon a pair of ſcales, nor ſtep over Brooms? Not that the *Pythagoreans* do dread and refrain from theſe things, but prohibit other things by theſe, for to go under a Vine hath reference to Wine, becauſe its not lawful for a Prieſt to be

be drunk, for the Wine is above the heads of thoſe that are drunk, and they are depraved and debaſed thereby: Whereas it is requiſite that they ſhould be above pleaſure and conquer it, but not be ſubdued by it. As for the Ivy, it being unfruitful and uſeleſs to men, as alſo in firm and by reaſon of its infirmity ſtands in need of other Trees to clime upon, though by its ſhadow and ſight of its greeneſs, it doth *bewitch* the Vulgar: what if they judge it not convenient that a Diviner ſhould have any inſignificant thing in his Houſe, and be *perplexed* with that which takes up ground, and is pernicious to other *Plants* that bears it up? Hence Ivy is forbidden to the Celeſtial Prieſts, and neither at *Athens* in *Juno*'s Sacrifices, nor at *Thebes* in thoſe belonging to *Venus*, can any wild Ivy be ſeen, *though in Pharmacy*'s and *Bacchanals* (which are ſervices for the moſt part performed in the dark) it is to be found. Or was this a Symbol of the *Prohibition* of Revels and ſports of *Bacchus?* For Women that were addicted to *Bacchanal ſports*, preſently ran to the Ivy and pluckt it off, tearing it in pieces with their hands, and knawing it with their Mouths, ſo that they are not altogether to be disbelieved, that ſay it hath an infatuating and delirating Spirit in it, tranſporting and bereaving of the Senſes, and that alone by it ſelf it introduceth Drunkenneſs without Wine, to thoſe that have an eaſie inclination to *Enthuſiaſm.*

Queſt.

Queſt. 113. *Why are not thoſe Prieſts allowed to take upon them or attempt civil Authority, but for honour ſake have a Lictor, a* ſella curulis, *as it were in ſome kind of retribution, that they are excluded the Magiſtracy?*

Sol. Was it becauſe in ſome places of *Greece* the dignity of Prieſthood was equal with King-ſhip, and therefore they deſigned not ordinary Perſons to be Prieſts? Or rather becauſe they have therefore appointed Office-employments, whereas the charge of Kings is immethodical and indefinite, it would not be poſſible, if both fell out at the ſame time, that he ſhould be able to attend both, but muſt of neceſſity neglect one (both preſſing together upon him) ſometimes neglect the worſhip of God, and ſometimes injure the Subjects. They that make inſpection into civil Government, ſee that there is no leſs neceſſity, then power attending the Adminiſtration. For the Ruler of the People (whom *Hippocrates* calls a Phyſician) doth ſee weighty matters, and hath to do with weighty matters, and from other mens calamities procures his own proper troubles, ſo they thought him not ſacred enough to ſacrifice to the Gods, and manage the Sacrifices, being preſent at the Condemnation and Execution of Citizens, and often of ſome of his own kindred and families, which thing often happened to *Brutus*.

Plutarch's

Greek Queſtions,

Tranſlated into ENGLISH

by the ſame Hand.

Queſt. 1. *Who are they at* Epidaurus *called* Conipodes *and* Artymi?

Sol. The managers of the Affairs of the Comon-wealth were 180 men, out of theſe they Elected Senators, which they called *Artymi*, the moſt part of the common-People were converſant in Husbandry, theſe they called *Conipodes*, becauſe (as may be ſuppoſed) they were known by their dirty feet, when they came into the City.

Queſt. 2. *What Woman was that among the* Cumans, *called* Onobatis?

Sol. This was one of the Women taken in Adultery which they brought in to the Market-place, and ſet her upon a certain ſtone to be ſeen of all, from thence they took her and ſet her on Aſs-back, and led her round about

City, and afterwards ſet her up again upon the Stone, leading the reſt of her life under diſgrace; her they called *Onobatis* [they Woman that rode upon an Aſs] hence the abominated the Stone as unclean. There was alſo a certain Magiſtrate among them, called *Phylactes* [a Conſervator] he that had this Office for the reſt of his time, kept the Priſon, but at the nocturnal convention of the Senators, he came into the Counſel, and laying hands on the Kings led them forth, and detained them in cuſtody until the Senate had determined concerning them, whether they had acted unrighteouſly or no, who paſſed Sentence in private.

Queſt. 3. *Who are* Hypocauſtria *among the* Solenſes?

Sol. They call the She-Prieſt of *Minerva* ſo, becauſe ſhe offers certain Sacrifices and Oblations for the averting of impending Calamities.

Queſt. 4. *Who are the* Amnemones *among the* Cnidians, *and who is* Apheſter?

Sol. The *ſixty* Men choſen for Prelates from among the Nobles, which they uſed for Chief-Juſtices [Biſhops] and Principle Counſellors for life, in matters of greateſt concern, they called *Amnemones* (as a Man may ſuppoſe) becauſe they were not accountable to any for what they did, or verily (rather in my opinion) becauſe they were men carrying much buſineſs in their memories, and he that craved their Judgment was called *Apheſter*.

Queſt. 5. *Who were the* Creſti *among the* Arcadians *and* Lacedemonians? *Sol.*

Sol. When the *Lacedæmonians* were agreed with the *Tegeats*, they made a League with them, and ſet up a comon Pillar at *Alpheum*, upon which this is written among other things, drive out the *Meſſenians* from your Borders, and make none of them *Creſti*, *i. e.* Good. *Ariſtotle* interpreting this, ſaith, that none of the *Tageats* ought to be ſlain that endeavoured to bring aid to the *Lacedæmonians.*

Queſt. 6. *Who is* Critholagus *among the* Opuntians?

Sol. The moſt of the *Greeks* did uſe barly at their ancient Sacrifices, when the Citizens offered their firſt Fruits, now they called him *Critholagus*, who preſided over the Sacrifices, and received the firſt Fruits. They had two Prieſts, one that had the chief charge of the Divine things, the other of Dæmonic affairs.

Queſt. 7. *What ſort of thin Clouds are the* Plojades?

Sol. Showring Clouds which were carryed up and down, for the moſt part they called *Plojades*, as *Theophraſtus* hath ſaid expreſly in his fourth Book of *Meteors*, whereas indeed the *Plojades* are thoſe Clouds which have a conſiſtency, and not ſo moveable, but as to colour white, which diſcover a kind of different matter, neither very Watry nor very Windy.

Queſt.

Quest. 8. *Who is* Platychetas *among* Bœotians?

Sol. They that had neighbouring Houses, or bordering Fields, using the *Æolick* Dialect, they call so as such who dwell nearest. I will add one saying out of the *Thesmophylachian Law*, seeing there are many——— *here it is wanting.*

Quest. 9. *Who is he among the people of* Delphos *who is called* Hosioter? *And why do they call one of the Months* Bysius?

Sol. they call the slain Sacrifice *Hosioter*, when the *Hosius* [the Holy one] is declared. There are five of these Holy ones for life, and these transact many things with the Prophets, and Sacrifice together with them, supposing that they descended from *Ducalion*. The Month *Bysius* verily as many think is the same with *Physius* [natural] for its in the beginning of the Spring, when most things do sprout and put forth Buds; but this is not the true reason; For the *Delphs* do not use B for Ph (as the *Macedonians*, who say *Bilippus*, *Balacrus* and *Beronica* for *Phylippus*, *Phalacrus* and *Pheronica*) but instead of P they for the most part saying βατειν for πατειν, and βικρὸν for πικρὸν, therefore *Bysius* for *Pysius*, because in that month they enquire of and consult their God *Apollo*, this is their genuine and country way of speaking: For in that Month an Oracle is given forth, and they call that week the nativity of *Apollo*, and the name is *Polyphthonum*; not because of their baking a sort of Cakes called *Ptho-*

jes,

jes, but becauſe then their Oracle is full of Anſwers and Propheſies, for it is but of late that Oraculous anſwers were given to the enquirers every Month. In former times *Pythia* gave anſwers only once a year, which was in this Month as *Caliſthenes* and *Anaxandridas* hath told us.

Queſt. 10. *What is* Plyxemelum *?*

Sol. Its one of the ſmall Plants that creeps upon the ground, upon whoſe Branches the Cattle treading, do hinder, hurt and ſpoil their growth, where therefore they have attained ſome conſiderable bigneſs by growth, and eſcaped the injury of thoſe that uſe to go over, its called *Phyximelum*, of which *Eſculapius* is Witneſs.

Queſt. 11. *Who are the* Apoſpendoneti *?*

Sol. The *Eretrienſes* inhabited the Iſland of *Corcyra*, but when *Charicrates* ſet Sail from *Corinth* with a conſiderable ſtrength, and overcame them in *Battle:* The *Eritrienſes* took Shipping and ſailed to their native Countrey, of which thing the Inhabitants of that *Countrey* having timely notice, gave them a repulſe, and by ſlinging *Stones* at them impeded their landing, now being not able either to perſwade or force their way, ſeeing the multitude was implacably bent againſt them, they ſailed into *Thracia* and took poſſeſſion of that Country, where they ſay *Metho* firſt inhabited, of whoſe Offſpring *Orpheus* was, the City therefore they call *Methona*, and of the neighbouring Inhabitants the men are called *Apoſpendoneti*,

i. e. They that were repulſed with Sling-ſtones.

Queſt. 12. *What was* Charila *among the* Delphs?

Sol. The *Delphs* ſolemnized three nonennial Feaſts, ſubſequent in order to each other, of which they call one *Septerium*, another *Herois*, and the third *Carila*. The *Septerium* repreſents by imitation the fight which *Apollo* had with *Python*, and both his flight and purſuit after the fight unto *Tempe*, for ſome verily ſay that he fled as needing purification by reaſon of the Slaughter, others ſay that he purſued *Python* wounded, and flying along the High-way which they now call Sacred, he left him almoſt dead, but he overtook him juſt dead of his wound, and buryed by his Son, whoſe name was *Aix* as they ſay. *Septerium* therefore is the repreſentation of theſe or ſome ſuch things, but as to *Herois*, it hath for the moſt part a myſterious reaſon which the *Thyades* are acquainted with, but by the things that are publickly acted, one may conjecture it to be the education of *Semele* [the Mother of *Bacchus*.] Concerning *Charila*, they fable ſome ſuch things as theſe. A Famine by reaſon of drought ſeas'd the *Delphs*, who came with their Wives and Children as ſuppliants to the Kings-gate, whereupon he diſtributed Meal and Pulſe to the more noted of them, for there was not ſufficient for all. A little *Orphan* Girl yet coming and importuning of him, he beat her with his Shooe, and threw his

his ſhew in her face, ſhe indeed was a poor wandring beggar Wench, but was not of an ignoble diſpoſition, therefore withdrawing her ſelf, untied her Girdle and hanged her ſelf, the Famine hereupon increaſing and many Diſeaſes accompanying it, *Pythia* gives anſwer to the King, that the Maid *Carila*, who ſlew her ſelf muſt be Expiated. They with much ado, at laſt diſcovering that this was the Maids name which was ſmote with a Shooe, they inſtituted a certain Sacrifice mixt with *expiatory* Rites, which they yet ſolemnize to this day every ninth Year: whereat the King preſides diſtributing Meal and Pulſe to all Strangers and Citizens (for they introduce a kind of an Effiges of the Wench *Charila*) and when all have received their doles, the King ſmites the Idol with his Shooe, which the Governeſs of the *Thyades* takes up and carries away to ſome deſolate place, and there putting a Halter about the Idols neck, they bury it in the place where they ſuppoſe *Charila* ſtrangled her ſelf.

Queſt. 13. *What is he that begged fleſh among the* Æneians?

Sol. Many have been the removes of the *Æneians*, firſt they inhabited the plain of *Doſion*, thence they were *expell'd* by the *Lapethites* to *Aithica*, from thence they betook themſelves to a Region of *Moloſſia* about *Arava*, where they were called *Paravaians*, afterward they took poſſeſſion of *Cirrah*, * they had no ſooner landed on *Cirrha* (*Apollo*

ſo

ſo commanding their King *Æneclus)* but they went down to their Country bordering on the River *Inachus*, inhabited by the *Inacheans* and *Achajans*. There was an Oracle given forth. *That they would looſe all their Country, who parted with ſome of it, but that it would be held by thoſe that took it of ſuch as freely reſigned it.* *Temo* a noted man among the *Æneians*, putting on Rags and a Scrip like a Beggar, addreſſeth himſelf to the *Inachians*, the King in a way of reproach and ſcorn gave him a clod of Earth, he received it and put it up into his Scrip, and abſconds himſelf, making much of his Dole, and preſently forſakes the Country, begging no more, which the old Men admiring, the Oracle came freſh to their remembrance, and going to the King, told him that he ought not to ſlight this man, nor ſuffer him to eſcape; whoſe deſigns *Temo* well perceiving, haſtens his flight, and as he fled, vowed a Hecatomb to *Apollo*, upon this occaſion the Kings fought hand to hand, and when *Phenius* the King of the *Æneians* ſaw *Hyperochus* the King of the *Inachæans* charging him with a Dog at his Heels, he ſaid he dealt not fairly to bring a ſecond with him to fight him, whereupon *Hyperochus* going to drive away the Dog, and turning himſelf about in order to the throwing a Stone at the Dog, *Phenius* ſlays him; ſo that the *Æneians* poſſeſſed themſelves of that Region, expelling the *Inachians* and *Achajans*, but they reverence that Stone as ſacred, and ſacrifice to it,

it, and when they offer a Hecatomb to *Apollo*, they Sacrifice an Ox to *Jupiter*, a choice part of which they diſtribute to *Temo's* poſterity, and call it the Beggars fleſh.

Queſt. 14. *Who were the* Koliads *among the* Ithakeſians? *And who was* Phagilus?

Sol. After the Slaughter of the Suiters, ſome near related to the deceaſed made head againſt *Ulyſſes*. *Neoptolemus* being introduced by both parties as an Arbitrator, determined that *Ulyſſes* ſhould remove and haſten out of *Cephalenia*, *Zacynthus* and *Ithaca*, becauſe of the blood that he had ſhed there, but the Friends and Relations of the Suiters ſhould pay a yearly Mulct to *Ulyſſes*, for the wrong done to his Family, *Ulyſſes* therefore paſſed over into *Italy*, the Mulct he devoted to his Son and commanded the *Ithakeſes* to pay it. The Mulct was Meal, Wine, Hony-Combs, Oyl, Salt, the wonted Offerings of the *Phagils*. *Ariſtotle* ſaith *Phagilus* was a Lamb, but *Telemachus* letting *Eumius* his People at liberty, placed them among the Citizens, and is the Family of the *Coliads* deſcending from *Eumaus*, and of the *Bucholians* coming of *Philatius*.

Queſt. 15. *What is the wooden Dog among the* Locrians?

Sol. Locrus was the Son of *Fuſcius*, the Son of *Ampictuon*, of him and *Cabya* came *Locrus*, with whom his Father falling into contention, and gathering after him a great number of Citizens, conſulted the Oracle about tranſplanting a Colony, the Oracle told

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it, and when they offer a Hecatomb to *Apollo*, they Sacrifice an Ox to *Jupiter*, a choice part of which they diſtribute to *Temo's* poſterity, and call it the Beggars fleſh.

Queſt. 14. *Who were the* Koliads *among the* Ithakeſians? *And who was* Phagilus?

Sol. After the Slaughter of the Suiters, ſome near related to the deceaſed made head againſt *Ulyſſes*. *Neoptolemus* being introduced by both parties as an Arbitrator, determined that *Ulyſſes* ſhould remove and haſten out of *Cephalenia*, *Zacynthus* and *Ithaca*, becauſe of the blood that he had ſhed there, but the Friends and Relations of the Suiters ſhould pay a yearly Mulct to *Ulyſſes*, for the wrong done to his Family, *Ulyſſes* therefore paſſed over into *Italy*, the Mulct he devoted to his Son and commanded the *Ithakeſes* to pay it. The Mulct was Meal, Wine, Hony-Combs, Oyl, Salt, the wonted Offerings of the *Phagils*. *Ariſtotle* ſaith *Phagilus* was a Lamb, but *Telemachus* letting *Eumæus* his People at liberty, placed them among the Citizens, and is the Family of the *Coliads* deſcending from *Eumæus*, and of the *Buchoſians* coming of *Philatius*.

Queſt. 15. *What is the wooden Dog among the* Locrians?

Sol. Locrus was the Son of *Fuſcius*, the Son of *Ampictuon*, of him and *Cabya* came *Locrus*, with whom his Father falling into contention, and gathering after him a great number of Citizens, conſulted the Oracle about tranſplanting a Colony, the Oracle told

told him that there he ſhould build a City, where he ſhould happen to be bit by a wooden Dog: He wafting over the Sea unto the next Shoar, trod upon a *Cynoſbatus* [*a ſweet Bryer*] and being ſorely pained with the prick, he ſpent many days there, in which time conſidering the nature of the Country, he build *Phyſces* and *Hyantheia*, and other Towns which the *Locrians* [know by the name of *Ozolites*] inhabited. Some ſay that the *Locrians* were called *Ozolites* [ſtrong ſcented People] from *Neſſus*, others ſay that they are called ſo upon the account of *Python* the Serpent, caſt up there by the ſurf of the Sea, and putrifying upon the Shoar, and ſome ſay that the men wore Pelts and Ram Goat skins, living for the moſt part among the Herds of Goats, and therefore were ſtrong ſcented; others contrariwiſe ſay that the Country brought forth many Flowers, and that this name was from their ſweet odour, among them that aſſerts this is *Architas* the *Amphiſſite*, who hath wrote thus,

Macyna *Crown'd with Vines fragant and ſweet.*

Queſt. 16. *What manner of thing is that among the* Megarrins *called* Aphabroma *?*

Sol. Niſus of whom *Niſaia* had her name in the time of his Reign, married *Abrota* of *Baotia* the Daughter of *Onchestus*, the Siſter of *Megareus*, a Woman (as it ſeems) excelling in Prudence, and ſingularly modeſt, when ſhe Died the *Megarins* cordially lamented

mented her, and *Niſus* willing to perpetuate her memory and renown, gave command that her bones ſhould be arrayed with the Gown which ſhe wore, and that Gown they called for her ſake *Aphabroma*, and verily its manifeſt that the Oracle countenanced the veneration of this Woman, for when the *Magarin* Women would often have altered their Garments, the Oracle prohibited it.

Queſt. 17. *Who is* Doryxenus?

Sol. The Country of *Megaris* was anciently inhabited by Villages, the Inhabitants being divided into five parts, and they were called *Heraens*, *Piraens*, and *Megarins*, *Cynoſcorens*, and *Triprodiſcians*, theſe the *Corinthians* drew into a civil War (for they always contrived to bring the *Megarins* into their Power) yet they waged War with much moderation and neighbourly deſigns, for no man did at all injure the husbandman, and there was a ſtated ranſom determined for all that were taken Captive. And this they received after the releaſe of the Priſoner and not before, but he that took the Captive Priſoner brought him home, gave him entertainment, and then gave him liberty to depart to his own houſe, wherefore he that brought in the price of his ranſome, was applauded and remained the friend of him that received it, and was called *Doryxenus*, from his being a Captive by the Spear, but he that dealt fraudulently was reputed an unjuſt and unfaithful perſon, not only by the Souldiers but by the Citizens alſo. Queſt.

Queſt. 18. *What is* Palintochia?

Sol. When the *Magarins* had expelled *Theagenes* the Tyrant, they managed the Common-weal, for ſometime with moderation, but then (to ſpeak with *Plato*) when their Oratours had fill'd out to them, even to exceſs, the Wine of Liberty, they became altogether corrupt, and as in other things the poor carryed themſelves inſolently toward the richer ſort, ſo in this that they entred into their Houſes, and demanded that they might be feaſted and ſumptuouſly treated, but where they prevailed not, they uſed violence and abuſive behavior, at laſt enacted a Law to enable them to fetch back the uſe Money from the Uſurers: which at any time they had payed, calling the Execution thereof *Palintochia*, *i. e.* the returning of uſe Money.

Queſt. 19. *Who is* Anthedon *of whom* Pythia *ſpeaks?*

Drink Wine on th' Lees Anthedon's *not thy* (*home*,
For Anthedon *in* Bœotia *did not produce much* (*Wine*.

Sol. Of old they called *Calauria Irene* from a Woman *Irena*, which they fable to be the Daughter of *Neptune* and *Melantheia* the Daughter of *Alpheus*, afterwards when the People of *Alpheus* and *Hyperes* planted there, they called the Iſland *Anthedonia* and *Hygeria*, the Oracle as *Ariſtotle* ſaith was this.

Drink

Drink Wine on Lees, wh' at Anthedon *don't dwell,*
n'at ſacred Hypera *where thou drank'ſt Wine purg'd well.*

Thus *Ariſtotle* but *Mnaſigiton* ſaith that *Anthus* who was Brother to *Hypera* was loſt when he was an Infant, and *Hypera* rambling about to find him, came at *Pheras* to *Acaſtus* or *Adraſtus*, there by chance he found *Anthus* ſerving as a Wine drawer, where while they were a Feaſting, and the boy bringing a Cup of Wine to his Brother, knew him, and ſaid to him ſoftly,

Drink Wine on Lees, th' at Anthedon *don't dwell.*

Queſt. 20. *What is that Darkneſs ſpoken off at the Oak in* Priena?

Sol. The *Samians* and *Prianes* waging War with each other, as at other time they ſufficiently injured each other, ſo at a certain great fight the *Prianes* ſlew a Thouſand of the *Samians*, ſeven years after fighting with the *Mileſſians* at the ſaid Oak, they loſt all the Principle and Chief of their Citizens together, at that time when *Bias* the wiſe (who was ſent Embaſſador from *Priene* to *Samos*) was famous, this grievous and ſad calamity befalling the Women, there was eſtabliſhed an Execration and Oath to be taken about matters of greateſt concern. The place

place adjacent to that Oak was called *Scotos* [*Darkneſs*] becauſe their Children, Fathers, and Husbands were there ſlain.

Queſt. 21. *Woo were they among the* Creets *called* Catacauts *?*

Sol. They ſay that the *Tyrenes* took away by force from *Bauro* the Daughters and Wives of the *Athenians*, at which time they inhabited *Lemnus* and *Imber*, from whence being driven they came to *Laconica*, and fell into ſuch a commixture with that People, even ſo far as to beget Children on the native Women, ſo that by reaſon of Jealouſie and Calumnies, they were again conſtrained to leave *Laconica*, and with their Wives and Children to waft over into *Creet*, having *Pollis* with his Brother their Governours; where waging War with the Inhabitants of *Creet*, they were fain to permit many of them that were ſlain in Battle, to lie unburied, in that at firſt they had no leaſure, by reaſon of the War and Peril they were in, and afterwards they ſhunned the touching of the dead Corpſes, being Corrupted by time and putrified, wherefore *Pollis* contrived to beſtow certain Dignities, Priviledges and immunities, ſome of which on the Prieſts of the Gods and ſome on the buryers of the dead, devoting theſe to the Infernal Dæmons, that they ſhould remain perpetual to them, and then divided to his Brother a ſhare by Lot. The firſt he named Prieſts, the other *Catacaute* [makers of Bone-fires] But as to the Government each of

of them managed it apart, and had among other tranquilities, an immunity from thoſe injurious practiſes which other *Crets* were wont to Exerciſe toward one another, privily and openly; for they neither wronged them, nor filched or robbed any thing from them.

Queſt. 22. *What was the Sepulchre of the Boys at* Calcidon?

Sol. Cothus and *Arclus* the Sons of *Zuthus* came to dwell in *Euba* the *Æolians* poſſeſſing the greateſt part of the Iſland at that time. The Oracle told *Cothus* that *he ſhould proſper and conquer his Enemies, if he had bought the Country*, into which therefore, going up a little after, he happened to meet with ſome Children playing by the Sea ſide, whereupon he fell to play with them, conforming himſelf to their humors, ſhewed them many outlandiſh toys, but ſeeing the Children very deſirous to have them, refuſed to give them any upon any other terms then to receive Land for them, the Boys taking up ſome *Earth* from the *Ground*, gave it to him, receiving the Toys, and he departed: The *Æolians* (perceiving what was done, and the Enemies ſailing in upon them) moved by Indignation and Grief, ſlew the Children and buried them near the way ſide that goes from the City to *Euripus*, and that place is called the Sepulchre of the Children.

Queſt. 23. *Who was* Mixarchagevas *among the* Argi? *And who are the* Elaſians?

Sol. They call *Caſtor Mixarchageras*, and are of opinion that he was buried in the Country, but they worſhip *Pollux* as one of the Celeſtial Deities, thoſe which they ſuppoſed were able to drive away the falling Sickneſs they called *Elaſti*, but eſteeming them to be of the poſterity of *Alexida* the daughter of *Amphiaraus*.

Queſt. 24. *What was that which was called* Encniſma, *by the* Argives?

Sol. It was a cuſtom among thoſe that loſt any of their kindred or acquaintance, preſently after mourning, to Sacrifice to *Apollo*, and thirty daies after to *Mercury*, for they are of opinion, that as the earth receives the bodies of the deceaſed, ſo *Mercury* receives their Souls, giving then Barley to *Apollo*'s Miniſter, they take the fleſh of the Sacrifice and extinguiſhing the Fire as polluted, but kindling it again by others, they boyl this Fleſh, calling it *Encniſma*.

Queſt. 25. *Who is*, Alaſtor, Aliterius, Palamnæus?

Sol. For we muſt not give credit to thoſe that ſay that ſuch are called *Aliterii* who in the time of dearth, watch the Miller and ſteal the Corn. But he was called *Alaſtor* who did exploits not to be forgotten, but had in remembrance for a long time. *Aliterius* is he who is fit to be avoided and obſerved upon the account of his Knavery. Such things (ſaith *Socrates*) were engraven in plates of Braſs.

Queſt. 26. *What is the meaning of this, that the Virgins that follow thoſe that lead the* Ox *from*

from Enon *to* Caſſiopœa, *ſing till they approach the borders in this manner?* To Native Country dear, O may ye ne'r return.

Sol. The *Æneians* being firſt excited by the *Lapathites*, took up their habitation about *Æthacia*, and then about *Moloſſis* and *Caſſiopœa*, where the Country affording no ſtaple Commodity, and being ill beſtead with troubleſome neighbours, they went into the *Circæan* plain, under the conduct of *Onoclus* their King were there was great droughts. By warning from an Oracle (as they ſay) they ſtoned *Onoclus*, and betaking themſelves to ramble again, they came into this Country which they now poſſeſs, being very pleaſant and fruitful, where they inſtantly pray to God that they may never return again to their ancient native Country, but abide where they are in proſperity.

Queſt. 27. *What was the reaſon that at* Rhodes, *the Cryer never entred into the Temple* [*or Tomb*] *of* Ocridion?

Sol. Was it becauſe *Ochimus* eſpouſed his daughter *Cydippe* to *Ocridion* but *Cercaphus* who was brother to *Ochimus*, falling in love with the Maid, perſwaded the Cryer (for it was the Cuſtom to fetch the Spouſes by the Cryer) that he might obtain her, to bring her to him this being accordingly done, *Cercaphus* got the Maid and fled, afterward when *Ochimus* was grown old, he returned. Wherefore it was enacted by the *Rhodians*, that a Cryer ſhould not enter into the Chappel of *Ocridion*, becauſe of the injuſtice done by him.

Queſt. 28. *What is the reaſon that at* Tenedos *an Organiſt* [*or Piper*] *might not go into the Temple of* Tenes? *Nor no mention might be made of* Achilles *in that Temple?*

Sol. Was it becauſe a Step-Mother accuſing *Tenes*, that he would have lain with her, *Molpus* a Piper bore falſe witneſs againſt him whereupon *Tenes* took occaſion to fly into *Tenedos* with his Siſter? and they ſay, that *Achilles* was ſtrictly charged by *Thetis* his Mother not to ſlay *Tenes*, as one that was much reſpected by *Apollo*, and committed the truſt to one of the houſhold Servants, that he ſhould take ſpecial care, and put him in mind of it, leaſt *Achilles* ſhould kill *Tenes* at unawares: But when *Achilles* made an incurſion into *Tenedos*, and perſued the Siſter of *Tenes* being very fair, *Tenes* met him and defended his Siſter, whereupon ſhe eſcaped but *Tenes* was ſlain, *Achilles* knowing of him as he fell down dead ſlew his own Servant, becauſe he being preſent did not admoniſh him to the contrary. He bury's *Tenes*, whoſe Temple now remains, into which neither a Piper enters, nor *Achilles* is named there.

Queſt. 29. *Who was* Poletes *amongſt the* Epidamnians?

Sol. The *Epidamnians* who were neighbouring to the *Illeryans* perceiving that the Citizens that had frequent commerce with them where debauched, and fearing an innovation, made choice of an approved man yearly from amongſt them, who ſhould deal as a Factor with the *Barbarians* in all matters

of

of Trade and Traffick, and mannage the whole buſineſs of dealing and commerce on the behalf of all the Citizens, and this man was called *Poletes* [the City Commiſſioner.]

Queſt. 30. *Who was* Arænacta *at Thracia.*

Sol. The *Andrians*, and *Chalcidenſes* ſailing into *Thrace* to get them a Seat, the City *Sane* being betrayed was delivered up to them both in common; and being told that it was deſerted by the *Barbarians* they ſent two Spies thither, who approaching the City and perceiving all the Enemies to be fled, the *Chalcidic* out-runs the other intending to ſeize the City for the *Chalcidenſes*, but the *Andrian* finding himſelf not able to overtake him, darts his Lance, and fixeth it exactly in the Gates, and ſaith that he had firſt ſeized the City for the *Andrians*, hence a great contention ariſing without a War, they agreed together to make the *Eruthræans*, *Samians*, and *Parians* Umpires in all matters of controverſie between them. The *Eruthræans* and *Samians* brought in the Verdict for the *Andrians*, but the *Parians* for the *Chalcidenſes* hence the *Andrians* about this place bound themſelves under a Curſe, that they would not give Wives in Marriage to the *Parians* nor take Wives of them, therefore they called the Land *Acte-araino* [the Shoar of the accurſed] whereas before it was called *Acte-draconis* [the ſhoar of the *Aragon.*]

Queſt. 31. *In the ſolemn Feaſts to the honour of* Ceres, *why do not the* Eretrian *women reſt*

their meat at the fire, but at the Sun? And do not call upon Calligeneia *?*

Sol. Was it becauſe it came in courſe to the women which *Agamemnon* carryed captive from *Troy* to ſolemnize a Feaſt to *Ceres*, which while they were in doing a fair Wind aroſe, and they were ſuddenly had a board, leaving the Sacrifices imperfect.

Queſt. 32. *Who were the* Acinautæ *amongſt the* Mileſians *?*

Sol. Thoans and *Damaſenor* Tyrants being depoſed, two factions got the Government of the City, one of which was called *Plentis*, the other *Chiromacha*, wherein the potent men prevailing, they ſetled the State Affairs in the Aſſociation, and when they would ſit in Counſel about matters of greateſt concern they went on Ship-board and launched out to a great diſtance from the Shore, where agreeing upon a point in debate they ſailed back again and upon this account were called *Acinautæ*, [perpetual Mariners.]

Queſt. 33. *Why do the* Chalcidenſes *call a certain place about* Pyrſopius, Acmæon Leſche, [*the Conventicle of Youths*]*?*

Sol. They ſay that *Nauplius* being perſecuted by the *Achæans*, addreſſed himſelf to the *Chalcidenſes* for redreſs, making his defence againſt the accuſation and recriminated on the *Acheans*, whereupon the *Chalcidenſes* refuſing to deliver him into their hands leaſt he ſhould be ſlain by treachery, granted him a Guard of luſty Young men, and appointed their poſt, in that place, where they had mutual

mutual Society together and Guarded *Nauplius:*

Queſt. 34. *Who was he that Sacrificed an* Ox *to his benefactor?*

Sol. In a Haven about *Ithakeſia*, there was a Pyrat Ship, in which happened to be an old man who had earthen Pots, holding Pitch it fell out that an *Ithakeſian* skippper named *Pyrrhias* put into this Port, who ranſomed the old man, upon free coſt, only upon his ſupplication, and out of commiſeration towards him and at the requeſt of the old man he purchaſed alſo ſome of his Tar-pots. The Pyrats departing and all fear of danger over: The old fellow brings *Pyrrhias* to his Earthen pots, and ſhews him a great deal of Gold and Silver blended amongſt the Pitch [or Tar] whereupon *Pyrrhias* attaining to great riches, as in all reſpects he treated the old man well, ſo he ſacrificed an *Ox* to him. Hence they ſay Proverbially, That none hath Sacrificed an *Ox* to his Benefactor, but *Pyrrhias.*

Queſt. 35. *Why was there ſuch a cuſtom amongſt the* Bœotian *Maids, as they danced, to ſing, let us go to* Athens?

Sol. It is reported that the *Creets* (in payment of a Vow) ſent the Firſtlings of men to *Delphos*, but when ſuch as were ſent found no plentiful proviſion there, they departed from thence in ſearch of a Plantation, and firſt ſat down at *Japygia*, from thence they went and poſſeſſed that part of *Thracia* which now they have, *Athenians*

being mixed with them, for its probable that *Minos* did not deſtroy thoſe young men which the *Athenians* ſent in a way of Tribute but only detain'd them in ſervitude, of theſe ſome that deſcended were accounted *Creets*, and were ſent with others to *Delphos* ſo the *Bœotian* Daughters in remembrance of their Pedigree Sing on their Feaſt days, *Let us go to* Athens.

Queſt. 36. *Why do the* Elcian *women in their Hymns beſeech* Bacchus *that he will come to their help with an* Ox's *foot? The Hymns runs thus*, Come O Hero *Bacchus*, to thy holy Temple placed by the Sea; with the Graces to thy Temple, with a Neats foot Sacrificing, *and then they redouble this*, O Worthy Bull.

Sol. Was it becauſe ſome call *Bacchus*, *Bull*-begot, and ſome *Bull*? Or as ſome ſay, *Ox* Foot, for a great Foot? As the Poet ſaith, *Ox* Eye, for a great Eye? and *Ox* carriaged for ſtately carriag'd; or rather becauſe the Foot of an *Ox* is innocent, his Head bearing Horns pernicious, ſo they deſire, that the God would come to them mild and harmleſs? or is it becauſe many men are of opinion that this God preſides over plowing and ſowing?

Queſt. 37. *What is the meaning of that place at* Tanagria, *before the City called* Achillæum?

Sol. It is reported that *Achilles* had an enmity againſt, rather than a kindneſs for this City, in that he took *Stratonica* the Mother of *Poemander* by force of Arms, and

ſlew

ſlew *Acheſtor* the Son of *Ephippus*: Now *Pœmander* the father of *Ephippus*, (whilſt *Tenegria* was inhabited by Villages) being beſieged in *Stegon* (a Village ſo called) by the *Achajans*, becauſe he refuſed to aid them in the Wars left that Country the ſame Night, and fortified *Pœmandria*, *Policritus* the Architect coming in, diſparaging his Works, and making a ridicule of them, leapt over the ditch, *Pœmander* falling into a rage, catch'd up a great ſtone ſuddenly to throw at him which had been hid there a great while, lying over ſome ſacred Nocturnal Relicts, this *Pœmander* hurling raſhly flung, and miſſing *Policritus*, ſlew his own Son *Leucippus*, he was therefore forced by Law to depart out of *Bœotia*, and become a wandring and begging Pilgrim, neither was that eaſie for him to do, becauſe of the incurſions which the *Achæans* made into *Tenegrica*, wherefore he ſent *Ephippus* his Son to beg aid of *Achilles*, who by perſwaſion prevail'd with him to come, as alſo with *Tlepolemus* the Son of *Hercules*, and with *Peneleus* the Son of *Hippalmus*, all of them their Kindred, by theſe *Pœmander* was introduced into *Chalchis* and was abſolved by *Elephanor* from the Murther, he aſcribed great honour to theſe men, and aſſigned Groves to each of them of which this kept the name of *Achilles*'s Grove.

Queſt. 38. *Who amongſt the* Bœotians *were the* Pylocis, *and who the* Æoliæ?

Sol. They ſay that *Minos*'s Daughters, *Leucippa*,

Leucippa, *Arſinoa*, and *Alcathoa* falling mad, had a greedy Appetite for mans fleſh and accordingly, caſt Lots for their Children, whereupon it fell to *Leucippa*'s lot to produce her Son *Hippaſus*, to be cut in peices the Husbands of theſe women that were cloathed in courſe apparel by reaſon of ſorrow and grief were called *Pſyloeis*, the women *Æoliæ Oionoliæ*, and to this day the *Orchomenians* call their poſterity ſo, and it's ſo ordered that in the yearly Feaſt called *Agrionia* that there is a flight and purſuit of them by the Prieſt of *Bacchus* with a drawn Sword in his hand, and it's lawful for him to ſlay any of them that he takes, *Zoilus* a Prieſt of *Ortnir* ſlew one, which thing proved unlucky to them, for *Zoilus* ſickning upon a wound that he got, waſted away for a long time and died, whereupon the *Orchomenians* falling under publick accuſations and condemnations removed the Prieſt-hood from their Family, and made choice of the beſt man in the whole multitude.

Queſt. 39. *Why do the* Arcadians *ſtone thoſe that go willingly into the* Lycæum, *but thoſe that go in unwittingly they carry forth to* Eleuthera?

Sol. Is it as if they obtained their liberty by way of abſolution, that this ſtory gained credit? And this is that which tends to liberty as that, *Thou ſhalt go into the Country of ſecurity*, or that, *thou ſhalt come to the Seat of Areſan?* or is the reaſon to be rendred according to that fabulous Story? That of all the Sons of *Lycaon* only *Eleuther* and

and *Lebadus* were free from that Conſpiracy againſt *Jupiter*, but fled into *Beotia*, were the *Lebadenſes* uſe the like civil Politie to that of the *Arcadians*. Therefore they ſend them to *Eleutheras*, that enter unwittingly into the inacceſſible Temple of *Jupiter*. Or is it (as *Architimus* ſaith in his remarks on *Arcadia*) that ſome that went into the *Lycæum* unawares, were delivered up to the *Phliaſians* by the *Arcadians*, and by the *Phliaſians* to the *Megarins*, and by the *Megarins* to the *Thebans* which inhabit about *Eleuthera*, where they are detained under Rain, Thunder, and other direful Judgments from Heaven, and upon this account ſome ſay this place was called *Eleutheras*, but the report is not true, that he that enters into the *Lycæum* caſts no ſhadow, though it hath had a firm belief, and what if this be the reaſon of that report; that the air converted into Clouds looks darkly on them that go in? Or that he that goes in falls down dead? For the *Pythagorians* ſay, that the ſouls of the deceaſed do neither give a ſhadow, nor wink. Or is it that the Sun only makes a ſhadow, and the Law forbids a man to enter while the Sun ſhines? though this they ſpeak ænigmatically; but verily he that goes in is called *Elaphus* [a Hart] Hence the Lacedæmonians delivered up *Cantharion*, the *Arcadian* to the Arcadians who went over to the Elians (whilſt they waged War with the Arcadians) and paſſing with his booty through the inacceſſible Temple fled to *Sparta*, when the War was ended, the

the Oracle requiring them to reſtore the Hart. [*Elaphus.*]

Queſt. 40. *Who is* Eunoſtus *the Hero of* Tenegra *and what's the reaſon that women might not enter into this Grove?*

Sol. Eunoſtus was the Son of *Elejus* who came of *Cephiſſus* and *Scias*, but they ſay received his name from *Eunoſta* the Nymph that brought him up. This man as he was honeſt and juſt, ſo he was no leſs prudent and Auſtere, and they ſay, that *Ochna* his Neice fell in love with him who was one of the Daughters of *Colonus*, and when he perceived that ſhe tempted him to lie with her, manifeſting his indignation went and accuſed her to her brethren, but ſhe had cried Whore firſt, and provoked her brethren, *Ochimus*, *Leon*, and *Bucolus*, to kill *Eunoſtus*, by her falſe ſuggeſtion that he would have forced her, wherefore theſe laid wait for the young man and ſlew him, upon which *Elejus* ſecur'd them. Now *Ochna* growing penitent and full of terrour, as well to diſcharge the greif ſhe had for her beloved, as out of commiſeration towards her brethren, confeſt the whole truth to *Elejus*, and he declares it to *Colonus*, who condemned them. Whereupon *Ochna's* brethren fled, but ſhe broke her Neck from ſome high place, (as *Myrtis* the *Anthredonian* Poetreſs hath told us) wherefore he kept the Tomb and Grove of *Eunoſtus* from the acceſs and approach of women, in ſo much that upon Earthquakes, Droughts, and other Portends that often there

there happened, the *Tenagrians* made diligent ſearch, whether any woman had not by ſtealth got nigh to that place, and there are ſome that report (of which *Cleidanus* a man of great fame is one) that *Eunoſtus* met them going to the Sea to waſh himſelf becauſe a woman had entred into his Grove. *Diodes* alſo in his Treatiſe concerning Tombs relates the edict of the *Tenagrians* upon the things that *Cleidanus* declared.

Queſt. 41. *Whence is it that in* Bœotia *there's a River at* Eleon *called* Scamander.

Sol. *Deimachus* the Son of *Eleon* an intimate friend of *Hercules* and bore his part in the Seige of *Troy*, the War proving long (as it ſeems) took to him *Glacia* the Daughter of *Scamander* who had fallen in love with him, and got her with Child, ſoon after fighting againſt the *Trojans* was ſlain. *Glaucia* fearing that ſhe might be apprehended fled to *Hercules*, and acquainted him with her late affection towards *Deimachus* and the familiarity ſhe had with him, *Hercules* both out of commiſeration to the woman, as alſo for joy that there was an Off-ſpring left of ſo good a man and his intimate acquaintance, took *Glaucia* on Shipboard, and when ſhe was delivered of a Son, brought her into *Bœotia* and committed her and her child to the care of *Eleon*. The Son was named *Scamander* and came to raign over that Country, he called the River *Inachus* by his own Name *Scamander*, and the next rivulet he named from his Mother *Glaucia*, but the Fountain he

he called by his own Wives name *Aciduſa*, by whom he had three Daughters which they have a veneration for to this day, ſtiling them Virgins.

Queſt. 42. *Whence was that Proverbial ſpeech, Let it be ratified?*

Sol. Dinon the *Tarentine* Præfect, being a man well skilled in Military affairs, when the Citizens manifeſted their diſlike of a certain opinion of his by lifting up of hands, as the Cryer was declaring the majority of Votes, he ſtretched forth his right hand and ſaid this (meaning his own opinion) is better. Thus *Theophraſtus* hath told the ſtory, and *Apolidorus* in his *Rytinus* adds this; that when the Cryer had ſaid there's the moſt ſuffrages, ay but ſaith *Dinon* theſe are the beſt and ratifies the ſuffrages of the minority.

Queſt. 43. *Why is the City of the* Ithakeſites *called* Alalcomenai?

Sol. It's affirmed by moſt, that it was becauſe *Antecleja* in the time of her Virginity was forcibly ſeized upon by *Syſiphus* and brought forth *Ulyſſes*. But *Iſter* the Alexandrian hath acquainted us in his Memoirs that *Antecleja* was married to *Laerta*, and being brought to a place about *Alalcomenæum*, in *Bœotia*, was delivered of *Ulyſſes*. and therefore that place carry's the name of the Metropolis, he mentions alſo a Town in *Ithaca* called ſo.

Queſt. 44. *Who are the* Monophagites *in* Ægina?

Sol. Many of the *Æginites* that fought againſt

gainſt *Troy*, were ſlain in thoſe Wars, but more of them by ſtorm in the Voyaging by Sea, the relations therefore receiving thoſe few that were left, and obſerving the other Citizens overwhelmed with ſorrow and grief, they thought it not convenient to make any publick appearances of joy, nor to Sacrifice to the Gods but every one took home to his houſe his relations that were eſcaped, privately to their Feaſts and Entertainments they themſelves giving attendance, to their Fathers, Kinſfolks, Brethren, and Acquaintance, none of other Families being admited thereto. Hence in imitation of theſe they celebrate a Sacrifice to *Neptune* which is called the *Thiaſi*, in which they revel without any noiſe, each Family a part by it ſelf, for the ſpace of ſixteen days, without any Servant attending them, then offering Sacrifices to *Venus*, they finiſh this ſolemn Feaſt, upon this account they are called *Monophagi*, *i. e.* ſuch as feed apart by themſelves.

Queſt. 45. *What is the reaſon that the Statue of* Labraden-Jupiter *in* Caria *is made ſo as to hold an Ax lifted up, and not a Scepter or Lightning?*

Sol. Becauſe *Hercules* ſlaying *Hippolita*, and taking away from her amongſt other Weapons, her Pole-Ax preſented it to *Omphala*, after *Omphala* the Kings of the *Lydians* carried it, as part of the ſacred regalities which they took by Succeſſion, until *Candaules* diſdaining it, gave it to one of his Favourites to carry, but afterward *Gyges* revolting, waged

waged War againſt him. *Arſelis* alſo came to *Gyges* his aid from the *Malyſines* with a great ſtrength, and ſlew *Candeules* with his favourite, and carried away the Pole-Ax into *Caria* with other ſpoils, where furbriſhing up the Statue of *Jupiter*, he put the Ax into his hand and called it the *Labradean* God, for the *Lydians* call an Ax *Labra*.

Queſt. 46. *What is the reaſon that the Trullians call* Orobus [*Pulſe*] Catharter i. e. *Purgative, and uſe it eſpecially in expiations and purifications?*

Sol. It was becauſe the *Leleges* and *Minuans* in former times driving out the *Trallians*, poſſeſſed themſelves of the City and that Country, afterward the *Trallians* returning and conquered them; as many of the *Leleges* as were not ſlain or fled, but by reaſon of indigency and weakneſs were left there, theſe they made no account of whether they lived or died, therefore enacted a Law that any *Trallian* that ſlew a *Minue*, or *Lelege*, ſhould be guiltleſs, meaſuring only a *Medimnus*, i. e. Six Buſhels of Pulſe to the family of the ſlain perſon.

Queſt. 47. *Why is it ſpoken by way of proverb amongſt the* Elites, *Thou ſuffreſt worſe things than* Sambicus?

Sol. It's ſaid that one *Sambicus* an *Elite* having many Comrades with him, did break off many of the devoted brazen Veſſels placed in *Olympia* and diſpoſed of them, at length robbed the Temple of *Diana* the Biſhoppels

Byſhoppeſs (this Temple is in *Elis* and called *Ariſtarchæum*) preſently after the commiting of this Sacriledge, he was taken and tormented the ſpace of a year being examined concerning all the Acceſſary's and ſo died, hence this proverb aroſe from his ſufferings.

Queſt. 48. *Why is the Temple of* Ulyſſes *in* Lacedemonia *built by the Monument of* Leucippis?

Sol. One *Ergiens* of the poſterity of *Diomedes* by the perſuaſion of *Temenes* ſtole the *Palladium* from *Argos*, *Leager* being conſcious of and acceſſory to the fellony (for he was one of the intimates of *Temenes*) afterward *Leager* by reaſon of a fewd betwixt him and *Temenes* went over into *Lacedemonia* and tranſported the *Palladium* thither. The Kings receive him readily, and place the *Palladium* next to the Temple of the *Leucippides*, and ſending to *Delphos*, conſult the Oracle about it's ſafety and preſervation. The Oracle anſwered that they muſt make one of them that ſtole it the keeper of it. So they erected there the Monument of *Ulyſſes* for they ſuppoſed that that Hero was otherwiſe related to the City by the Marriage of *Penelope*.

Queſt. 49. *What is the reaſon that it is a Cuſtom amongſt the* Chalcidon *women, that if at any time they happen to meet with other womens huſbands, eſpecially Magiſtrates, that they cover one Cheek?*

Sol. There was a War between the Chal-

cidonians and Bythinians frequently moved upon every pretence. *Zeipœtus* King of the Bythinians, brings out all his forces, with the addition of the Thracian Auxiliary's and waſts the Country with Fire and Sword; *Zeipœtus* then pitching his Camp againſt them at a place called *Phallium*, the Chalcidonians fighting ill through deſperateneſs and diſorder loſt about eight thouſand Souldiers; but were not all cut off, *Zeipœtus* in favour of the Bizantines yeilding to a ceſſation of Arms. Now there being a great ſcarcity of men in in the City of *Chalcedon*, moſt of the women were neceſſitated to marry their Apprentices and Slaves, others that choſe Widowhood rather than Marriage to ſuch, if they had any occaſion to go before Judges or Magiſtrates, mannaged their own Affairs; putting a Mask upon one ſide of their face, the married women (imitating their betters) for modeſty ſake took up the ſame Cuſtom.

Queſt. 50. *Why do the Argives bring their Sheep to the Grove of* Agenor *to take Ram?*

Sol. Was it becauſe *Agenor* took care to have the faireſt Sheep, and of all things poſſeſſed the moſt Flocks of Sheep?

Queſt, 51. *Why did the Argive boyes on a certain Feaſt day call themſelves* Ballacrads *in ſport?*

Sol. Was it becauſe, they report that the firſt people that were brought by *Inachus* out of the hilly Countries into the Plains lived upon *Achrades*, *i. e.* Wild Pears? But wild Pears were firſt diſcovered by the Grecians in *Pelo-*

Peloponeſus, while that Country was called *Apia*, from *Apii* wild Pears, which by changing the name came afterwards to be called *Achrades*.

Queſt. 52. *For what reaſon do the men of* Elis *lead their Mares out of their bordars when they would have them leapt by the Horſes?*

Sol. Was it that of all Kings *Ænomaus* was the greateſt lover of Horſes, and being moſt fond of this Creature [a fine Horſe] he imprecated many and great Curſes upon Horſes that ſhould leap Mares in *Elis*, wherefore the people fearing his Curſe, do abominate this thing.

Queſt. 53. *What was the reaſon of the Cuſtom amongſt the Gnoſſians to take away the money by force from thoſe that borrowed it upon Uſury?*

Sol. Was it that as Bankrupts they ſhould be liable to all violent aſſaulters [*i. e.* be outlaw'd] and thereby receive further puniſhment?

Queſt. 54. *What is the cauſe that in* Samos *they call upon* Venus *of* Dexicreon?

Sol. Was this the reaſon, that the women of *Samos* by Laſciviouſneſs and Baudery falling into great debauchery were reformed by *Dexicreon* a Mountebank uſing ſome charms towards them? Or was it becauſe *Dexicreon* being the Maſter of a Ship and Sailing into *Cyprus* a trading Voyage, and being about to take in his lading, was commanded by *Venus* to Lade with Water and nothing elſe, and Sail back with all poſſible

ſpeed, being perſwaded hereto he took in much water and ſet ſail, immediately ſtill winds and a calm detaining him, he ſold his water to Merchants, and Seamen diſtreſſed with thirſt, whereby he gathered up much money, whereupon he erected a Statue to *Venus*, and called it by his own name, if this Story be true, it's manifeſt that the Goddeſs intended not only the enriching of one man, but the ſaving of many alive by one man.

Queſt. 55. *What is the reaſon that amongſt the* Samians, *when they Sacrifice to* Mercury *Munificent, they ſuffer a man to filch and ſteal Garments if he will?*

Sol. Becauſe when at the command of the Oracle they tranſplanted themſelves from that Iſland into *Mychale*, they lived ten years upon robbery, and after this ſailing back again into their Iſland they conquered their Enemies.

Queſt. *Whence is that place in the Iſland* Samos *called* Panema?

Sol. Was it becauſe the *Amazons* flying before *Bacchus* from the Coaſts of *Epheſus* fell upon *Samos*, whereupon *Bacchus* rigging up his Ships, wafted over and joyning battle ſlew abundance of them about that place which by reaſon of the plenty of blood ſpilt there, the beholders by way of admiration called it *Panema*, ſome ſay that this ſlaughter was about *Plæum* and ſhew their bones their, but others ſay alſo that *Plæum* was rent of from *Samos*, by the dreadful and hideous

hideous cry that was uttered at their death.

Queſt. 57. *Upon what account was* Andron [*the name of a houſe*] *in* Samos *called* Pedetes?

Sol. The *Geomorites* [*i.e.* the *Bores*] got the Government into their hands, after *Demoteles* was ſlain and the diſſolution of his Monarchical conſtitution, the *Megarines* waged War with the *Pernithites* being a *Samite* Colony, and brought Fetters with them (as they ſay) to put on the Captives, when the *Geomorites* were acquainted with theſe proceedings, they immediately ſent aid, ſeting forth nine Præfects, and managing thirty Ships, two of which lanching forth and lying before the Haven was deſtroyed with lightning, the Præfects proceeding on their Voyage in the reſt ſubdued the *Megarines*, and took ſix hundred of them alive, the Præfects were ſo elevated with this Victory, that they meditated the ſubverſion of this *Geomoran Oligarchy*, but the occaſion was given by the States themſelves, writing to them that they ſhould bring the *Megarine* Captives bound in their own Fetters; when they received theſe Letters, they ſhewed them privately to the *Megarins* perſuading them, to concur with them in a Conſpiracy to procure the peoples liberty, a conſult was held in common between them about this matter, and the reſult was, that the beſt way was, to beat of the Rings from the Fetters, and put them on the Legs of the *Megarins* and faſten

them with thongs to their Girdles, that they might not fall off nor being looſe ſhould hinder them in their going. Accordingly they accoutred the men in this manner, and giving each of them a Cimiter, they ſoon ſailed back to *Samos* and landed, and accordingly led the *Megarines* through the Market place to the Counſel houſe, where all the *Geomorites* were ſitting together, and then the ſign being given the *Megarines* fell on and ſlew thoſe men, whereupon the City being ſet at liberty, they admitted the *Megarines* (as many as would) into the number of Citizens, and Erecting a magnificent Edifice hung up the Fetters in it.

Queſt. 58. *What is the reaſon that the chief Prieſt of* Hercules *in* Antimachia *at* Coos, *when he manageth the Sacrifice, is clothed in womens apparel, and wears a Mitre upon his head?*

Sol. Hercules ſetting Sail from *Troy* with ſix Ships, was attacked by a ſtorm, and loſt all his Ships but one, with which only he was forced by the Wind upon the Coaſt of *Coos*, and fell upon a place called *Leceter* ſaving nothing beſides his men and Armour. There happening to meet with a flock of Sheep, he requeſted one Ram of the Shepherd, (the man was called *Antagoras*) who verily being a robuſt bodied young man, challenged *Hercules* to fight with him, and if he were worſted *Hercules* ſhould carry away the Ram. As ſoon as this fellow engaged with *Hercules*, the *Meropes* came in to the aid of *Antagoras*, and the

the *Grecians* coming into aſſiſt *Hercules* a great fight enſued. Whereat (they ſay) *Hercules* overcharged with multitude betook himſelf for refuge to a woman called *Treſſa*, where he was concealed diſguiſing himſelf in womans apparel. But afterward conquering the *Meropes*, and paſſing under purification, he married the Daughter of *Alcioneus*, and put on a Gown of flowred [Silk.] Hence the Prieſts offers Sacrifice in the place where the Battel was fought, but the Bridegrooms are cloathed in womens apparel when they embrace their Brides.

Queſt. 59. *Whence was the race of* Hamaxocyliſts *in* Megara?

Sol. In that licentious democracy (which introduced the exaction of double uſe, and Sacriledge) the *Peloponeſians* went on Pilgrimage to *Delphos* thorow the borders of *Megara*, and lodged in *Æigyra* by the Lake ſide with their Wives and Children, (as the caſe required) in their Caravans, where a reſolute, drunken Company of the *Megarins* in a riotous and cruel manner overturned their Wagons and overwhelmed them in the Lake; ſo that many of the *Theori* [Pilgrims] were drowned. The *Megarins* indeed by reaſon of the diſorder of the Government neglected the puniſhment of this wickedneſs, but the Amphyctions, taking into conſideration the devotion of this Pilgrimage, puniſhed the Actors of this Villany, ſome with baniſhment, ſome with death, thence the Poſterity of theſe Villians were called *Hamaxocyliſts*, *i. e.* overturners of Waggons.

Of the Deſire of Riches,
OR,
Love of Wealth.

Tranſlated from the Greek,
By Mr. Patrick *of the*
Charter-houſe.

Hippomachus a Maſter of the Exerciſes, when ſome were commending a tall man that had long hands, as one that promiſed fair to be good at Fiſticuffs; replied, a fit man indeed, if the Victors Lawrel were to be hanged up aloft, and ſhould be his that could beſt reach it, and take it down: we may ſay the ſame to thoſe that are tranſported with an admiration of, and place their happineſs in having fair Fields, ſtately Manſion houſes, and a great deal of Money lying by them; that they were in the right, *if happineſs were to be bought and ſold.* You may ſee indeed many Perſons that chuſe rather to be Rich, and at the ſame time very Miſerable, than to part with their Money and become happy. But alas!

alas! indolency and repoſe of Spirit, magnanimity, conſtancy, reſolution and contentment of mind, theſe are not a Money-purchaſe. By having Wealth meerly, none can attain to a mean eſteem of it, nor by poſſeſſing things ſuperfluous, to a ſenſe that we do not need them. From what other evils then can Riches free us, if not ſo much as from an inordinate deſire of them? It's true indeed, that by drinking men allay their thirſt after drink, and by eating their longings after food are ſatisfied, and he that ſaid

Beſtow a Coat, of your good will
On Hipponax, *that's cold and chill,*

if more Cloaths had been heaped on than he needed, would have thrown them off, as being ill at eaſe. But the love of Money is not abated by having Silver and Gold, neither do covetous deſires ceaſe, by poſſeſſing ſtill more. But one may ſay to Wealth as he did to an inſolent Quack

Thy Phyſick's nought and makes my Illneſs worſe,
My Body needs ſome eaſe, and not my Purſe.

When this diſtemper ſeiſes a Man that wants only Bread and a Houſe to put his head in, ordinary Raiment and ſuch Victuals as come firſt to hand, it fills him with eager deſires after Gold and Silver, Ivory and Emeralds, Hounds and Horſes, thus taking off the Appetite and carrying it from things that are neceſſary

ceſſary, after things that are troubleſome and unuſual, hard to come by and unprofitable when obtained. For no man is poor, as to what nature requires and what ſuffices it: No man takes up Money on uſe to buy Meal or Cheeſe, Bread or Olives; but you may ſee one man run into debt for the purchaſe of a ſumptuous Houſe, another for an adjoyning Olive-yard, another for Corn-fields or Vineyards, another for *Galatian* Mules, and another by a vain expence

For Horſes ſtely pair'd, with prancing feet
** To draw the rat'ling Chariot through the ſtreet,*

* He alludes to *Homers* phraiſe, *Iliad.* 15.

has been plung'd over head and ears into Contracts and Uſe money, Pawns and Mortgages. Moreover, as they that uſe to drink after they have quenched their thirſt, and to eat after their hunger is ſatisfied, vomit up even what they took when they were a thirſt or hungry; ſo they that covet things uſeleſs and ſuperfluous, enjoy not even thoſe that are neceſſary. This is the Character of theſe men.

As for thoſe that ſpend nothing, altho they poſſeſs much, and yet are always craving more, they may ſtill more increaſe our wonder at their folly: eſpecially when one calls to mind that of *Ariſtippus*, who was wont to ſay, that when a man did eat and drink liberally, and yet was never the neerer being filled, in this caſe he preſently goes to the Phyſitian, and enquires what's his Diſeaſe and

and his indiſpoſition, and how he may get rid of it. But if one that has five Beds deſires ten, and having ten Tables is for purchaſing as many more, and having Land and Money good ſtore, is not at all filled, but ſtill is bent, even to the breaking his natural reſt, upon getting more, and when he has never ſo much, never has enough, this man thinks he has no need of a Phyſitian to cure him, and in order to it to ſhow him from what cauſe his diſtemper ariſes. Indeed when a man is a thirſt that hath not drunk at all, we expect that upon his drinking his thirſtineſs ſhould ceaſe; but as for him that drinks and drinks and ſo goes on without giving over, we do not think ſuch a one needs further repletion but evacuation, and we adviſe him by all means to vomit; as knowing that his trouble proceeds not from the want of any thing, but from ſome ſharp Humour or preternatural heat that is within him.

Among thoſe perſons therefore that are for increaſing their ſubſtance and getting more, he that is poor and indigent may perhaps give over his cares, when he has got a Houſe, or found a Treaſure, or by a friends help has pay'd his Debts and has his Creditors diſcharge. But as for him that having more than enough, yet ſtill deſires to have more, it is not Gold nor Silver, not Horſes, Sheep or Oxen, that can cure him of this Diſeaſe, but he needs Evacuation and Purgation: for his diſtemper is not penury and want, but an inſatiable deſire and thirſt after

ter Riches, proceeding from a depraved and inconſiderate judgement of things, which if it be not plucked out of mens minds, like a thing twiſting acroſs and contracting them, they will always be in want of ſuperfluities, that is, be craving things they have no need of.

When a Phyſitian viſits a Patient that has thrown himſelf upon his Bed, and lies here groaning and refuſing to eat, he feels his Pulſe and asks him ſome queſtions, and finding that he is not at all feaveriſh, he tells him it's his mind that is diſtempered, and goes his way. When we ſee therefore a man pining away for more *Means*, and ſighing ſadly at any *Expences*, forbearing no ſordid or painful courſe that brings him in gain, when yet he hath Houſes and Lands, Herds and Slaves, and Cloaths enough, what ſhall we call this mans Diſeaſe but *Poverty of Mind*? for as for *want of Money*, one friend, as *Menander* ſays, by being a Benefactor to him can cure it, but this other of the *Mind*, all a Mans friends living or dead cannot ſatisfie it. It was therefore a good ſaying of *Solon*, concerning ſuch perſons,

Thoſe Men, that after Wealth aſpire
Set no fix'd bounds to their deſire.

To thoſe indeed that are wiſe, the Riches that nature requires are limited, and like a Circle drawn from a Center at ſuch a diſtance, is confined within the compaſs of their real needs. There

There is alſo this peculiar miſchief in the love of Wealth, that this deſire hinders and oppoſes its own ſatisfaction, which other deſires do procure. For no man abſtains from a good Morſel becauſe he loves Dainties, nor from Wine becauſe he thirſts after Wine, as theſe men abſtain from uſing Money, becauſe they love Money. Do's it not look like madneſs and a piteous diſtemper, for a man not to make uſe of a Garment becauſe he ſhakes with cold, to refuſe to eat Bread, becauſe he is ready to famiſh with hunger, and not to uſe Wealth, becauſe he is greedy of getting it?

This is the evil caſe that *Thraſonides* deſcribes, "I have ſuch a thing within by me, "I have it in my power, and I *will* this thing, "like thoſe that are madly in Love, but *I do* "it not: when I have locked and ſealed up "all, or have told out ſo much to the Uſur- "ers and Tradeſmen, I ſcrape together and "hunt after more; I quarrel and contend "with the Servants the Plowmen and Deb- "tors: O *Apollo*, haſt thou ever ſeen a more "wretched man, or any Lover more miſe- "rable?

Sophocles being asked by one, whether he was able yet to company with a Woman; Heavens defend, ſaid he, I have got my Liberty and by means of my old Age have eſcaped thoſe mad and furious Maſters: for it is very fit and becoming, that when our *pleaſures* leave us, *thoſe deſires* ſhould do ſo too, which, as *Alcæus* ſays,

'Twas

'Twas never any Mans good hap,
Nor Womans wholy to eſcape.

But it is otherwiſe in the Love of Wealth, which like a hard and ſevere Miſtreſs, compels us to get, what it forbids us to enjoy, and excites an appetite, but denies the pleaſure of its gratification. *Stratonicus* wittily abuſed the *Rhodians* for their profuſeneſs, when he ſaid, that they builded their Houſes as if they were immortal, but provided for their Tables as if they were to live but a little while: ſo covetous men ſeem to be profuſe by what they poſſeſs, when they are ſordid wretches if you conſider what they uſe and enjoy; for they endure labour, but taſt no pleaſure.

Damades once came to *Phocions* houſe and ſurpriſed him as he was at Dinner, and when he ſaw his frugal and ſlender Diet, I much wonder *Phocion*, ſays he, that you ſhould manage State Affairs, and can dine as you do: for this *Orator* himſelf, pleaded Cauſes and harangu'd the people only for his Gut; and looking upon *Athens* as affording too little a ſupply for his Luxury, he fetch'd his Proviſions from *Macedonia*: for which cauſe *Antipater*, ſeeing him when he was an old man, compar'd him to a Sacrifice when all was over, and there remained nothing of the Beaſt but only the *Tongue* and the *Stomak*. But who would not wonder at thee, O wretched man, who being able to live as thou

thou doſt, ſo ſordidly, ſo unlike a man, beſtowing nothing on any body, being curriſh to thy friends, and without any ambition to to ſerve the publick, yet afflicteſt thy ſelf and watcheſt whole nights, hireſt out thy Labours, lyeſt at catch for Inheritances, croucheſt to every one, when thou art ſo well provided by thy ſordid Parſimony to live at eaſe.

It's reported of a certain *Bizantine*, that ſurprizing a Whore-Maſter with his Wife that was very hard favoured, he cryed out, O wretch, what compelled thee to do this, *Sapagoras* had a portion with her? It's neceſſary for Kings, for Procurators under them, for thoſe that covet Preheminence and Rule over Cities, that they ſhould heap up Treaſure; who are forced through Ambition, Pride and Vain-glory to make Feaſts, to gratifie Friends, to maintain a retinue, to ſend Preſents, to feed Armies, to purchaſe Gladiators. But thou haſt ſo much buſineſs lying upon thy hand, tormenteſt thy ſelf, tumbleſt up and down, and all this while liveſt the life of a Snail in thy ſhell through Parſimony, and endureſt all hardſhips, receiving no advantage at all. Juſt like the Bath-keepers Aſſe, that carrys the wood and fewel for the fires, and is always filled with the ſmoak and aſhes of the Stove, but it ſelf is never bathed nor warmed, waſhed nor cleanſed there.

* Some few word. that follow I have not Tranſlated, for there ſeems to be a defect in the Greek, which makes Interpreters cry out, that the reading is monſtrous and unintelligible.

I have ſaid enough of this ſort of Covetuouſneſs, which makes a man live the life of an *Aſſe*, or an *Ant*. But

But there is another ſort of it which is more Savage, that calumniates and gets inheritances by bad Arts, that pries into other mens Affairs, that is full of thoughfulneſs and cares, counting how many of their Friends are yet alive, and after all enjoy nothing of what by all theſe Arts they have heaped up.

As therefore we have a greater averſion and hatred againſt Vipers, poyſonous Fyes and Spiders, than againſt Bears and Lyons, becauſe they kill and deſtroy men, but ſerve themſelves no farther of their Carkaſſes, which they do not feed upon as thoſe other wild Beaſts do; ſo they that become bad and ill men through ſordidneſs and Parſimony, deſerve more of our abhorrence, than thoſe that prove ſuch by luxurious living and Exceſs; for they deprive others of what they are neither able nor inclin'd to make uſe of themſelves.

Hence it is, that the Luxurious when they are rich and well provided, give ſome truce to their Debaucheries; as *Demoſthenes* ſaid to ſome that were of opinion that *Damades* ceaſed to be an ill man, now ſays he, you ſee him full and glutted like the Lyons that then hunt not after prey. But as for the other, who in the management of Affairs propoſe no end to themſelves either of pleaſure or profit, their covetous deſires have no truce or ceſſation, they being always empty and ſtanding in need of all things.

But ſome perhaps may plead on their be-

half, that theſe men keep and hoard up their Wealth for their Children and Heirs; to whom they part with nothing whilſt they are alive, but like thoſe Mice that live in Mines, and pick up and eat the Golden Sands and Oar, you cannot come by any of that Gold, till you anatomize them to find it after they are dead.

But to what end, I pray, would they leave ſuch a deal of Money and a great Eſtate to their Children and Heirs? that they forſooth may preſerve it alſo for others, and thoſe others in like manner ſhould hand it down to their Children (juſt like thoſe Earthen Pipes the Potters make for a Water-courſe, which retain none of the Water themſelves, but one Pipe onely conveighs it to the next) till ſome Informing falſe Accuſer or Tyrant appears, who cuts off this *Keeper in Truſt* and when his breath is ſtopped, derives and diverts the courſe of his Wealth into another Channel: or, as they ſay till ſome one that is the moſt wicked of the Race, devours and conſumes all, that thoſe who went before him had preſerved. For not only as *Euripides* ſays,

Children from Slaves deriv'd and baſer blood.
Prove Prodigal and lewd, none come to good.

but it's as true of the Children of the Parſimonious; as *Diogenes* wittily abuſed this ſort of Men, when he ſaid, that it was better to be [κριὸν ἢ υἱὸν] a *Ram* than a Son of a Citizen of *Megara*. For under the pretence of

of training them up and inſtructing them, they undo and pervert them, implanting in them their own Love of Money and meanneſs of Spirit, and erecting as it were a Fortreſs for the ſecuring their inheritance in the minds of their Heirs.

For the inſtructions and Leſſons they give them, are ſuch as theſe, *Gain as much and ſpend as little as may be: Value your ſelf, according to what you are worth.* But certainly this is not to inſtruct, but to contract and ſow them up, juſt like a Purſe, the better to conceal and keep what is put into it. The Purſe indeed becomes foul and muſty *after* the money is put up in it; but the Children of the Covetous, *before* they are enriched by their Parents, are repleniſhed with covetous deſires, which they derive from them. And indeed they pay them a deſerved Reward for their Inſtructions, not loving them becauſe they ſhall receive a great eſtate from them, but hating them, becauſe they have it not ſo ſoon as they fain would. For being taught to admire nothing but wealth, nor knowing any other end of living but to get a great Eſtate, they account the Life of their Parents to be an hinderance to that of their own, and fancy ſo much time is taken from their own Age as is added to theirs. Wherefore whilſt their Parents are yet living they ſecretly all wayes they can ſteal their pleaſures and injoy them, and what they beſtow upon their Friends or ſpend upon their Luſts (when they have learnt ſomething by ſecret

information) is fetch'd as it were from anothers Eſtate, not from their own.

But when their Parents are dead, and they are once poſſeſs'd of their Keys and Seals, then their way of living is of another faſhion, and they put on another Face and Aſpect, grave, ſevere and moroſe. You hear no more of their former Paſtimes in ſeveral Exerciſes of the Ball, nor of the Academy or the *Lyceum* † [as neither minding the Philoſophy of *Plato* or *Ariſtotle*] but they are wholy taken up in examining the Servants and looking over Writings, in debating matters with thoſe that receive or owe them Money; their hurry of buſineſs and thoughtfulneſs will not give them leave to dine, and they are forced to make the Night their time of Bathing; the Schools in which they were Educated, and the water of *Dirce*, (*a*) [that is, their Poetry] (*b*) are neglected. If any man ask him, will you not go and hear the Philoſopher? How can I, ſays he, now that my Father is dead, I am not at leaſure. O miſerable wretch! What has thy Father left thee to be compared with what he has taken from thee, thy *Leaſure* and thy *Liberty*? And yet it is not ſo much *He* that has done it, as the *Wealth* that flows round thee, and overpowers thee; which, like the woman *Heſiod* † ſpeaks of

Without a Firebrand burns, and unawares
Reſigns thee up to Dotage and grey Hairs,

bringing

† The place where *Plato* taught was called the *Academy*, and where *Ariſtotle* taught, the *Lyceum*.

a A famous Fountain by *Thebes*.

b Thus I interpret it, becauſe the *Theban* Poet *Pindar* uſes the *Water of Dirce* to ſignifie his own Poems. (*Pind. Iſthm. Od. 6. in fine*) to which our Author ſeems to allude.

† Lib. 2. Ἔργ. καὶ ἡμερ.

bringing thoſe cares like untimely wrinkles and old Age on thy Soul, which ſpring from covetous deſires and multiplicity of buſineſs, that ſhrivel up all thy vigour and gaity, all ſenſe of honour, kindneſs and humanity within thee.

But ſome will ſay, do not you ſee Rich men live ſplendidly and ſpend high? To whom we anſwer, doſt not thou hear what *Ariſtotle* ſays, that ſome there are that do not *uſe* Wealth, and ſome *abuſe* it? as if neither ſort did what was fit and becoming, but what the one ſort poſſeſſed, did neither advantage nor adorn them, and what the other had, did hurt and diſhonour them.

But let us further conſider, what is that uſe of Riches, for which men ſo much admire them: is it the enjoyment of what ſuffices Nature? Alas! in this reſpect the Wealthy have no advantage of thoſe that are of a meaner Fortune; but Wealth (as *Theophraſtus* ſays) may well be neglected and looked upon with leſs eſteem and veneration, if *Callias* the Richeſt man of *Athens*, and *Iſmenias* the Wealthieſt of *Thebes*, made uſe but of the ſame things that *Socrates* and *Epaminondas* did: For as *Agathon* ſent away the Muſick from the Room where he Feaſted, to the Womens appartment, contenting himſelf with the Diſcourſes of his Gueſts; ſo you would reject and ſend away the Purple Beds, and the high priz'd-Tables, and all other ſuperfluous things, when you ſee that

the Rich make uſe of the ſame things with the poor.

I do not mean thou ſhouldeſt preſently

Heſiod. 1. Ἔργ. καὶ ἡμ. *Hang up the Plough in ſmoak to live at eaſe*
And let the Mules and Oxen's labour ceaſe,

but the impertinent labours of Goldſmiths, Turners, Perfumers and Cooks, when thou reſolveſt wiſely and ſoberly to baniſh all uſeleſs things.

But if the things that ſuffice Nature, lye in common among thoſe that have and thoſe that want Riches; if rich men pride themſelves only in things ſuperfluous; and thou art ready to praiſe *Scopas* of *Theſſaly*, who when one begged ſomewhat of him he had in his Houſe, as a ſuperfluous thing he had no uſe for, made anſwer, but we Rich men count our felicity and happineſs to lye in theſe ſuperfluities, and not in thoſe neceſſary things, if your caſe be thus, have a care you do not ſeem like one that magnifies and prefers a Pomp and publick ſhow at a Feſtival, before Life it ſelf.

Our Country's Feaſt of *Bacchus*, was in old time Celebrated in a more homely manner, tho' with great Mirth and Jollity: one carried in Proceſſion a Veſſel of Wine, and a branch of a Vine, afterward followed one leading a *Goat* another followed him bearing a Basket of dry'd Figs, and after all came a *Phallus* * But all theſe are now deſpiſed and out of date; the Proceſſion being made with

* An obſcene reſemblance.

with Golden Veſſels and coſtly Garments, driving of Chariots and Perſons in Maſquerade: and juſt thus the things that are neceſſary and uſeful in Riches are ſwallowed up by thoſe that are unprofitable & ſuperfluous.

The moſt of us commit *Telemachus* his miſtake; for he through unexperience or rather want of judgment, when he ſaw *Neſtors* Houſe, furniſhed with Beds and Tables, Garments and Carpets, and well ſtored with new Wine, did not look upon him as ſo happy a man in being thus well provided with things neceſſary and uſeful: but when he beheld the Ivory, the Gold and Amber in *Menelaus*'s houſe, he cryed out in amazement,

Joves ſtately Hall above, I gueſs,
Your Eyes might with ſuch objects bleſs
For all that here I vew is great, and what
Cannot ſo well be told, as wondred at.

Hom. Odyſſ. lib. 4.

whereas *Socrates* or *Diogenes* would have ſaid rather

What vain, vexatious, uſeleſs things I've ſeen
And good for nothing but to move ones Spleen.

Thou Fool, what is it thou ſayeſt? when thou oughteſt to have ſtrip'd thy Wife of her Purple and Gaudy Attire, that ſhe might ceaſe to live Luxuriouſly and to run mad after Strangers and their faſhions, inſtead of this, thou adorneſt and beautifieſt thy Houſe

that it may appear like a Theater or a Stage to all comers.

The happineſs Riches pretends to is ſuch, that it depends upon ſpectators and witneſſes, elſe it would ſignifie nothing at all. But it is quite otherwiſe when we conſider Temperance or Philoſophy or ſuch knowledge of the Gods as is requiſite, tho' unknown to all other mortals. This communicates a peculiar Light and great Splendor within the Soul, and cauſes a joy that dwells with it as an inmate, whileſt it enjoys the chief good, tho' neither Gods nor Men were privy to it. Such a thing in truth is vertue and the Beauty of Geometrical and Aſtrological Sciences: and does Riches with her Bravery and Necklaces and all that Gaudery that pleaſes Girls deſerve to be compared with any of theſe? When no body obſerves and looks on, Riches are truly blind and deprived of Light: For if a Rich man makes a Meal with his Wife or Familiars alone, he makes no ſtir about Magnificent Tables to eat on, or Golden Cups to drink in, but uſes thoſe that come next to hand; and his Wife without any Gold or Purple to adorn her, preſents her ſelf in a plain dreſs: but when he makes a Feaſt, that is, when the Pomp and Theater is to be fitted and prepared, and the Scene of Riches is to enter,

Then from the Ships with coſtly Goods full (fraught (brought
The Trevets and the Caulàrons ſtraight are then

Hom, Iliad. 4.

then they provide Lamps, and much adoe is made about the drinking Cups, the Servitors to fill Wine are changed, all things are put into a new dreſs, whatever is made of Gold and Silver or ſet with Precious Stones is all brought forth, thus plainly declaring that they would be looked upon by all for Rich Men: but there wants Temperance, tho' he ſhould eat his meal alone, and that Contentment of Mind which alone makes a Feaſt.

How

How a Man may inoffenſively Praiſe himſelf, and without being lyable to ENVY.

Tranſlated from the Greek *by Mr.* Lancaſter *Fellow of* Baliol *Colledge in* Oxford.

HE that talks big and arrogantly of himſelf, *Herculanus*, is univerſally condemned as a troubleſom and ill bred Companion: but the moſt, and even of thoſe who in words mightily declaim againſt him, ſeem to applaud him in their Actions. *Euripides* cou'd ſay

If Speech grew ſcarce, and at great rates were ſold,
Commend himſelf what laviſh fellow would?
But ſince the inf'nite Treaſure of the Air
Praiſe gratis *yields, none Truth or Falſhood ſpare*
Suff'ring no damage, tho' they give their ware:

yet he often brings in his Heroes intollerably boaſting

boaſting; and ſtuffs their moſt Tragical adventures and paſſions with improper diſcourſes of themſelvs. So *Pindar* declares

Unſeas'nably to Glory
Makes a diſcordant harmony with fury

but forbears not to extol his own raptures; which, indeed by the confeſſion of all men, are worthy of the nobleſt praiſe.

But thoſe who are Crowned for Maſtery in the Games, or in the Learned Combats, have others to celebrate their Victories; that the Peoples Ears be not grated with the harſh noiſes of ſelf-applauſe. And *Timotheus* is juſtly cenſured as unskilfully and irregularly ſetting forth his Conqueſt of *Phrynis*, when he proudly boaſted it in writing; and the Cryer bawl'd aloud *Mileſian Timotheus* hath vanquiſhed *Jonocamptas* the Son of *Carbo*.

'Tis true then [as *Xenophon* ſays] *Amans praiſes have very muſical and charming accents in anothers mouth, but very flat and unuseable in his own.* For we brand them as Impudent who commend themſelves; it becoming them to be modeſt, though they were prais'd by others: and account them unjuſt in arrogating that to themſelves, which another has the ſole propriety of beſtowing on them. Beſides, if we then are ſilent, we ſeem either angry or envious; but if we ſecond their diſcourſe, we are preſently entangled, and forc'd to contribute more then we intended, ſpeaking to mens faces, what

what only ſounds well behind their backs; and ſo undertake rather the baſe work of drudging Flattery, then any real Offices of true Honour.

Yet however there is a time when a generous and prudent man may be the ſubject of his own diſcourſe, and give a free Relation of things he has worthily done or ſaid, as well as other Truths; taking care that it be not meerly for favour or reputation, but upon ſome emergent occaſion, eſpecially if any conſiderable advantage may thence accrue. There is indeed a Praiſe of this kind which bears very excellent and lovely fruit, from whoſe ſeeds ariſe many of the ſame ſpecies very much meliorated, and improv'd. And therefore it is, that the wiſe Courtier ſeeks Glory, not as the reward or ſolace of his Vertue, nor embraces it meerly as the companion of his atchievements, but becauſe the being accounted an Honourable Perſon, and Gallant man, affords a thouſand opportunities of compaſſing many and more deſireable things. For we ſee, thoſe who are apt to believe, admire and love us, eaſily receive profit by us, with a great deal of delight; whereas if a man lye under calumnies and ſuſpicions, he cannot exert his Vertue to the benefit of others, without committing a kind of violence upon them.

There may alſo be more Reaſons then theſe, which we muſt enquire into, that while we endeavour to avoid a frivolous and nauſeous applauding of our ſelves, we chance not

to

to omit that ſort which may be truly uſeful.

The Praiſe therefore is vain, which a man heaps on himſelf, to provoke others alſo to Praiſe him, and is chiefly contemptible as proceeding from an importunate and unſeaſonable affectation of eſteem.

For as they who are ready to dy for food, againſt nature are compelled to gnaw off their own fleſh, and thus put a miſerable end to their famine; ſo they, who mortally hunger after Praiſe, unleſs ſome one afford'em a little ſcantlin Alms of commendation, do violate the Laws of decency, ſhamelefly endeavouring to ſupply thoſe wants by an unnatural extolling of themſelves.

But when they do not on the bare conſideration of themſelves hunt applauſe, but ſtrive to obſcure the worth of others, by fighting againſt their Praiſes, and oppoſing their own works and practices to theirs, they add to their vanity an envious and abhorred baſeneſs: and like him that thruſts his foot into anothers dance, are ſtigmatiz'd with a Proverb as ridiculous and pragmatical Clowns.

Therefore we muſt diligently beware that amongſt the Elogiums of others we foiſt not in any thing of our ſelves, which may ſeem jealouſly or enviouſly deſtractive from them; neither ſhould we allow others to praiſe us at ſuch a time, but frankly yield the Honour to thoſe who are then celebrated, if their merit, be real; and though the perſons

perſons be vicious or unworthy, yet muſt we not take from them, by ſetting up our ſelves: but rather on the other hand reprove the unskilful applauders, and demonſtrate their encomiums to be improperly and dangerouſly confer'd.

'Tis plain that theſe Errors muſt be avoided.

But ſelf-praiſe is not lyable to diſgrace or blame, when 'tis delicately handled by way of Apology to remove a calumny or accuſation; Thus *Pericles*——*but ye are angry at me, a Man inferior to none, whether it be in the knowing or Interpreting of neceſſary things, a Man who am a lover of my Country, and above the meaneſſes of Bribes.* For in ſpeaking with this Gallantry of himſelf, he was not only free from arrogance vanity and ambition, but demonſtrated the greatneſs and Spirit of that Vertue, which could not be dejected it ſelf, and alſo humbled and tamed the haughtineſs of Envy. Such men as theſe will hardly be condemned, but thoſe who ſhould vote againſt them, are won over to their Cauſe, do receive infinite ſatisfaction, and are agreeably enſpirited with this Noble boaſting, eſpecially if that bravery be ſteady, and the Ground firm on which it ſtands, This Hiſtory does frequently diſcover; For when the *Theban* Princes accuſed *Pelopidas* and *Epaminondas*, that the time for their Government of *Bœotia* being expired, they did not forthwith give up their Power, but

but made an Incurſion into *Laconia*, and repaired, and repeopled *Meſſene*, *Pelopidas* ſubmitting himſelf, and making many lowly entreaties, very hardly obtained his abſolution: But *Epaminondas* loftily glorying in thoſe Actions, and at laſt declaring he would willingly be put to Death, ſo that they would ſet up his Acculation, *Epaminondas hath waſted Laconia, an enemies Country, hath proſperouſly ſetled the Affairs of* Meſſene, *and happily eſtabliſhed the League and Alliance with* Arcadia, *againſt our wills*, they admired him; and the Citizens wondring at the cheerful greatneſs of his courage, diſmiſſed him with unſpeakable pleaſantneſs and ſatisfaction.

Therefore when *Agamemnon* thus reproached *Diomed.*

[*Ah! Son of* Tydeus, *who in War was bold*
Skilfull in Chariots, why doſt thou behold (*eys?*
The Martial Ranks and Files with trembling (*guiſe.*]
Why ſtandeſt thou thus? This was not Tydeus

Sthenelus is not much to be much condemn'd for ſaying

Our ſelves much greater then our Anceſtors
We boaſt.——

For *Sthenelus* had not been calumniated himſelf, but only patroniz'd his abuſed friend:

friend: and ſo the cauſe excus'd that freedom of Speech, which ſeem'd otherwiſe to have ſomething of the *Glorioſo*.

But *Cicero*'s magnifying his diligence and prudence in *Catalines* Tryal, was not very pleaſing to the *Romans*: yet when *Scipio* ſaid *they ought not to Judge* Scipio, *who had enſtated them in the pow'r of Judging all men*, they aſcended Crown'd to the Capitol and Sacrificed with him. For *Scipio* was not neceſſitated to this, but meerly ſpur'd by the deſire of Glory; and the danger he was in deliver'd him from envy.

Now talking after an high and glorious manner prove's advantagious, not only to perſons in danger of the Law, or ſuch like imminent diſtreſs, but to thoſe alſo who are clouded in a dull ſeries of misfortunes; and that more properly then when they appear ſplendid in the World. For what addition can words make to thoſe who already ſeem poſſeſs'd of real glory, and to lie indulging and baſquing in her Beams? But thoſe who at preſent are incapable of ambition, if they expreſs themſelves loftily, they ſeem only to bear up againſt the ſtorms of Fortune, to undergird the greatneſs of their Souls, and to ſhun that pity and commiſeration which ſuppoſes a ſhipwrackt and forlorn Condition. As therefore thoſe who in walking affect a ſtiffneſs of Body and a ſtretcht out Neck, are accounted effeminate and foppiſh, but are commended if in fencing and fighting they keep themſelves erect and ſteady;

dy; ſo the man grapling with ill Fortune, if he raiſe himſelf like a ſtrong Champion to reſiſt her, and by a bravery of Speech tranſform himſelf from abject and miſerable to bold and noble, he is not to be cenſur'd as obſtinate and audacious, but honour'd as invincible and great. Tho' *Homer* therefore deſcrib'd *Patroclus* in the happineſſes of his life, ſmooth, and without envy, yet in death he makes him have ſomething of the Bravo and a Soldiers gallant roughneſs.

Inſult proud Hector; do: Yet Jove *to thee,*
Jove *and* Apollo *gave this Victory.*

Elſe had full twenty ſuch beſet me, They
Had fain to my enraged Dart a prey.

So *Phocion*, tho' otherwiſe very mild, after the Sentence paſs'd on him, ſhew'd the greatneſs of his mind in many reſpects; particularly to one of his fellow ſufferers who miſerably cry'd out and bewail'd his misfortune, *What* [ſays he] *is it not a pleaſure to thee to die with* Phocion?

Further a prudent man has not leſs, but greater liberty to ſpeak any thing of himſelf, when his Merits are rewarded with injurious and unkind returns. *Achilles* uſually gave the Gods their Glory, and was moderate in ſuch expreſſions, as

If

——— *If* Jove *ſhall grant me to deſtroy*
This well wall'd Town. ——— *'Tis* Jove *muſt ruin*
(Troy.

But when he was unhandſomely reproach'd and aſpers'd with contumelies, he added ſwelling words to his anger, and thoſe in his own applauſe:

I with my Ships twelve Cities overthrew;
Nor could they ſtand, tho' at a diſtant view,
My Helmets darting rays. ———

For Apology's claim a great liberty of Speech, and boaſting, as conſiderable parts of their defence.

Themiſtocles alſo, having neither been guilty of any thing diſtaſteful in his words nor actions, yet perceiving the *Athenians* glutted with him, and beginning to neglect him, forbore not to ſay, *Why, O ye happy people, do ye weary out your ſelves, by ſtill receiving benefits from the ſame hands? Upon every ſtorm you fly to the ſame Tree, for ſhelter; yet when it is fair again deſpoil it of it's leaves, as you go away.*

They therefore who are injur'd uſually, recount their good actions to the ingrate: And if they alſo praiſe thoſe excellencies which others are pleas'd to condemn, they are not only pardonable, but altogether without blame. For it is evident they reproach not others, but apologize for themſelves.

This gave *Demoſthenes* a glorious freedom, yet allay'd the offenſive brightneſs of his own praiſes, which almoſt every where ſhine through his whole Oration ὑπὲρ τῶ στεφάνου: he ſtill extolling thoſe embaſſies and decrees, which were ſo much objected againſt him.

Not much unlike this is the inſinuating delicacy of an Antitheſis, when a perſon, being accus'd for any thing as a crime, demonſtrates it's oppoſite to be baſe and vitious. So *Lycurgus* being upbraided by the *Athenians* for ſtopping a Sycophants mouth with money, *and what kind of Citizen* [ſays he] *do you then take me to be, who having ſo long manag'd the affairs of the republick amongſt you, am at laſt found rather to have given money for the prevention of injuſtice, then to have receiv'd any thing to promote it?* And *Cicero*, *Metellus* objecting he had caſt more by his evidence againſt 'em, then ever he had acquitted by his pleading for 'em, replies, *Who therefore will not freely declare, that* Cicero *has more honeſty and faith then Eloquence?* Many expreſſions of this Nature are in *Demoſthenes*; particularly, *but who might not juſtly have ſlain me, if I had endeavour'd in word only to ſully what the City accounts lovely? Or what, think you, would thoſe unwo thy fellows have ſaid, if, whilſt I had been curiouſly poring on other things, the Citys had revolted?* And all his forementiond Oration ingeniouſly dreſſes theſe Antitheton s and Solutions of Caſes with the ſubtile Ornaments of his

his own praiſe. But this may very profitably be learn'd therein, that delicately temp'ring the encomiums of his Auditors, with the things relating to himſelf, *he ſecures himſelf from being lyable to Envy*; nor becomes ſuſpected of Self-love.

There he relates in what manner the *Athenians* behav'd themſelves to the *Eubœans*, in what manner to the *Thebans*, and what benefits they confer'd upon thoſe of *Byzantium* and *Cherſoneſus*; in all which he confeſſes his part was only that of their Miniſter or Steward. Thus by a rhetorical deceit he finely and inſenſibly inſtills his own praiſes into his hearers, who pleaſingly hang upon his words, and rejoyce at the commemoration of thoſe worthy deeds: Now this Joy is immediately ſeconded by admiration, and admiration is ſucceeded by a liking and love of that Perſon, who ſo wiſely adminiſtred the affairs. This *Epaminondas* ſeems to have conſider'd, when being revil'd by *Meneclidas* as tho he had an higher opinion of himſelf, then ever *Agamemnon* had,--*if it be ſo* [*ſays he*] *O* Thebans, *'tis you have puff'd me up*; *you, by whoſe help a'one, I overthrew the* Lacedemonian *Empire in one day.*

But ſince for the moſt part many are exceedingly diſpleas'd with thoſe who are the Trumpeters of their own Fame, but if they ſound forth anothers are delighted, and give them cheerful acclamations; it is hence grown a frequent cuſtom amongſt Orators by a ſeaſonable extolling thoſe who have like

purpoſes, actions, and manner of life with Theirs, to aſſure and wheedle over the Auditory to themſelves; knowing that tho' the *Panegyriſt* ſolemnize anothers worth, yet having the ſame endowments of Vertue, theſe Encomiums will redound to himſelf. For as he who reproaches any man for faults of which he himſelf is guilty, cannot but perceive he principally upbraids himſelf: So the vertuous by giving applauſes to the vertuous, offer their own praiſes to the apprehenſive, who will preſently cry out,--- *and are not you one of theſe*? Therefore *Alexander* honouring *Hercules*, and *Androcopes* again honouring *Alexander*, they in effect propos'd themſelves to be in like manner honored by others. But *Dionyſius* ſcoffing *Gelon*, and calling him the *Gelos* of *Sicily*, was not aware that through envy he had happen'd to infringe the greatneſs of his Authority and Pow'r. Theſe things the prudent man muſt know and obſerve.

Now thoſe who are forc'd upon their own praiſes, are the more excuſable, if they arrogate not the cauſes wholly to themſelves, but aſcribe them in part to Fortune, and in part to God. *Achilles* therefore ſaid well

After the Gods of Conqu'ring him beſtow'd
On me the Power.

and *Timoleon* did well, who Erected a *Fane* to Fortune, and dedicated his houſe to *Bonus Genius*, to whom he refer'd the felicity of his

his Attempts. But beſt of all *Python Enius*, who after he had ſlain *Cotys*, coming to *Athens*, and perceiving that the Orators being very buſie in applauding him to the people, diſpleas'd many, and ſtirr'd them up to Envy, he thus ſpeaks, *Theſe things, ye* Athenians *ſome of the Gods have done; our hands were only the inſtruments of their work.* *Sylla* alſo prevented envy by his perpetually praiſing Fortune, not his proweſs; and at laſt Sirnam'd himſelf *Epaphroditus* in acknowledgment that his ſucceſs proceeded from the care of *Venus*. For the World will more readily impute whatever a perſon has done well, to a lucky chance, or the pleaſure of ſome God, then to his Vertue: and will hardly allow him any honour of a proſp'rous action; tho' all defects and miſadventures they attribute wholly to himſelf.

The Laws therefore of *Zaleucus* were receiv'd by the *Locrenſes* with the more willingneſs and delight, becauſe he had told 'em, *Minerva* conſtantly appear'd to him, dictated and inſtructed him in thoſe Laws; and that they were none of them his own Inventions.

Theſe kind of excuſes may be fram'd as convenient remedies or preventions when we have to do with perſons of a difficult or envious humour: nor is it amiſs to uſe ſome little revocations or corrections of what may ſeem ſpoken to our praiſe, even before thoſe who are of a ſedate and compoſed temper. If any commend us as thoſe who

have Learning, Riches, or Authority, we should hinder them from choosing such Topicks; and rather desire them, if they can, to take notice of us as innocent, good, and useful. Thus we do not so much collate, as translate praises; and seem not to be puff'd up with our applauders, but rather to show they have not prais'd conveniently, and for truly meritorious things. We hide also inferiour with better qualifications; yet not as desiring to be commended, but as teaching to commend aright. Such forms as these may be referr'd hither; *'Tis true I have not wall'd the City with Stones or brick; but if ye view my Fortifications you shall find Armour, and Horses, and Confederates enough.* But more aptly belongs that of *Pericles*: when his friends bewail'd him in the extreamities of death, they put him in mind of his Authority and the great offices he had discharg'd; as also what Victories, Trophies and Cities he had left the *Athenians*, but he raising himself a little, reprov'd them as fixing only upon common acquests, and enlarging rather in the encomiums of Fortune then of Vertue; whereas they neglected the greatest matter and which was more peculiar to himself, *That he had never been the occasion of any* Athenians *wearing black.* And hence the Orator may learn if he be a good man, to transfer the Eulogiums of his Eloquence to his vertuous life and manners; and the Commander who is admir'd and applauded for his conduct or happy fortune in the Wars may

may freely propoſe his Clemency or Juſtice as more worthy to be prais'd. Nay further it becomes even an Emperor upon a profuſion of ſuch glutting praiſes as flatterers are commonly guilty of, to ſay ſomething of this nature

No God am I: Why do ye equal me
Thus to th' immortal Pow'rs? ——

If you know me well let my juſtice or temperance, my æquanimity or humanity be rather ſpoken of. For even envy her ſelf can eaſily concede the leſſer honours to him who refuſes the greater; nor will it rob any of true encomiums, not to expect falſe and vain ones. Therefore ſeveral Princes who permitted not themſelves to be called Gods, nor the off-ſpring of the Gods, have yet aſſumed the Titles of *Philadelphi*, *Philometores*, *Evergeta*, or *Theophili*; and none ever doubted to honour them with thoſe glorious yet humane appellations.

Again, they who in their Writings and Sayings are abſolute Votaries to wiſdom by no means will be called *Sophi* or Wiſemen, but can pleaſantly ſwallow the Epithet of Philoſophers, *i.e.* Students or Lovers of Wiſdom, or any other eaſie name which ſounds not big, nor expoſes them to envy; and ſo they beget and preſerve a good eſteem. But your rhetorical Sophiſters whilſt in their Orations they gape for the extraordinary acclamations of Divine, Angelical, Won-

Wonderful, they looſe even thoſe common ones of Manly or Pretty well.

Now as skilful Painters that they may not offend the Eye, allay their overbright and gawdy colours by temp'ring 'em with darker; ſo there are ſome who will not repreſent their own Praiſes altogether glazing, and immoderately ſplendid, but caſt in ſome defects, ſome ſcapes, or ſlight faults to take away the danger of diſpleaſure or envy. *Epeius* intollerably brags

I glory in my being much the beſt ——
and after
Ile cruſh my Adverſaries body, break his bones:

yet he would ſeem to qualifie all with this

I'ſt not enough that I'm in Fight unskill'd?

but, to ſay truth, to excuſe his arrogance with ſo baſe a confeſſion is ridiculous. He then who would be an exact man corrects himſelf for his forgetfulneſs, ignorance, ambition, or not giving ear to diſcipline or inſtructions. So does *Ulyſſes*---

But I the Syrens much to hear deſir'd,
With earneſt brow my unwilling friends requir'd
To looſe me from the Maſt——————

None could perſwade me, ſuch the violent (*charm!*
Such the incentive to my pleaſing harm!
'But 't had been better far.—— And

And for the moſt part 'tis a good Antidote againſt envy to mix amongſt our Praiſes thoſe faults that are not altogether ungenerous and baſe: Therefore many temper them not only with confeſſions of poverty or unskilfulneſs, but even of vile deſcent. So *Agathocles* carowzing amongſt the *Sicilian* youth in golden Bowls very curiouſly wrought, commanded earthen Pots to be brought in, *See* (ſays he) *what Diligence, Laborioufneſs and Fortitude can do! Once we made muggen Jugs, but now Veſſels of Gold.* For his Original was ſo mean and contemptible, that it was thought he had ſerv'd in a Potters Shop, who at laſt govern'd almoſt all *Sicily*.

Theſe are the outward preventions, or remedies againſt diſeaſes that may riſe from the ſpeaking of ones ſelf. There are ſome others inward which *Cato* has recourſe to, when he tells us he was envy'd for neglecting his domeſtick Affairs, and being vigilant whole Nights in thoſe of his Country.

How ſhall I boaſt? who grew ſo eaſily,
Tho' muſter'd 'mongſt the common Soldiery,
Great in my Fortune as the braveſt he?

and

But I am loth to looſe paſt labours gains;
Nor will retreat from a freſh Troop of pains.

For as they who obtain great poſſeſſions of Houſes or Lands gratis and with little difficulty, are under the Eye of Envy; but not

if

if their purchaſes were troubleſome and dear; ſo it is with them who arrive at honor and applauſe. Well then, ſince 'tis evident, we may praiſe our ſelves not only inoffenſively, and without being lyable to Envy, but with great advantage too; that we may not ſeem to do this for its ſelf, but a further and better end, firſt conſider whether it may prove for the inſtruction of the company by exciting them to a vertuous æmulation. For ſo *Neſtors* relation of his own atchievements enflamed *Patroclus*, and nine others with a vehement deſire of ſingle combat, and we know the counſel that brings perſwaſive deeds as well as words, a lively exemplar, and an immediate familiar incentive, enſouls a man with courage; moves, yea vehemently ſpurs him up to ſuch a reſolution of mind as cannot doubt the poſſibility and ſucceſs of the attempt. This was the reaſon of that Chorus in *Lacedemon* conſiſting of Boys, young men and old, which thus ſung in parts.

Oldm. *Once were young, and bold, and ſtrong;*
Boys. *And we ſhall be no leſs ere long:*
Young-m. *We now are ſuch: and dare defy*
The hardy'ſt age that ſtrives for maſtery.

well and politickly in this publick entertainment did the Legiſlator propoſe to the youth obvious and Domeſtick examples of ſuch as they ſaw had already performed the ſame

ſame things he exhorted them to.

Moreover it is not only available for the exciting of a generous æmulation, but ſometimes requiſite for the ſilencing and taming an inſolent and audacious man, to talk a little glorioufly of ones ſelf: As *Neſtor* in this

I have convers'd with men more gallant far
(things were
Then you; much your Superiors they in all
Nor did they ever to contemn Me dare.

And *Ariſtotle* writes to *Alexander*, that not only thoſe who have mighty Empires may think highly of themſelves; but they alſo who have worthy thoughts and notions of the Gods. Such a remarque as this is alſo profitable againſt Enemies, and recalls the the Spirits:

Weak Sons of Miſery our ſtrength oppoſe.

And ſuch a reflection as that of *Ageſilaus*, who ſaid concerning the King of *Perſia*, when he heard him call'd the Great, *and who is greater then I unleſs he be more Juſt?* So *Epaminondas* anſwered the *Lacedimonians* when they had ſpun out a long accuſation againſt the *Thebans*, *I ſee then we have forc'd you out of your wonted humor of ſhort ſpeech.*

The like to theſe are proper againſt Adverſaries; but amongſt our Friends and Fellow Citizens a ſeaſonable glorying is good, not only to humble and throw down their haughtineſs;

haughtineſs; but if they be fearful or aſtoniſhed, to fetch back their courage, and teach them to rally up themſelves again. Therefore *Cyrus* in perils and Battels talked at a thundring rate, but otherwiſe was mild and gentle in diſcourſe. And *Antigonus* the ſecond generally was modeſt and free from bluſtring, but at the Sea-fight at *Cos*, one of his Friends ſaying *ſee you not how much greater the number of the Enemies Ships is, then ours?* He anſwers *and how many ſoever they be ſet me oppoſite to them all.*

This *Homer* ſeems to have conſidered, who makes *Ulyſſes*, when his friends were diſmay'd at the noiſe and horrible Waves of *Caribdis*, to immind them of his former Stratagems and Valour.

Nor is the Evil greater now, then when
By force the Cyclops *in his ſpacious Den*
Impris'nd us; yet thence my Policy,
Or found, or Proweſs made a proſperous way.

For theſe kind of Praiſes are not ſuch as the Haranguers to the People or Sophiſtical Braggers uſe, nor of thoſe who affect Popular Hummings and Applauſe; but neceſſary pledges of that Courage and Conduct, which muſt be given to hearten up our friends. For we know that opinion, and confidence in him whom we eſteem endued with the Fortitude and experience of a compleat Captain, is in the Criſis of a Battel no ſmall

ſmall advantage to the obtaining of the day.

We have before declar'd the oppoſing himſelf to the reputation and credit of another to be altogether unbefitting a worthy man, but where a vitious praiſe becomes hurtful and corruptive, creating an earneſtneſs after evil things, or an evil purpoſe in great matters, it is not unprofitable to refuſe it; but becomes us to direct the minds of the company towards better ſentiments of things, ſhowing their difference, and wherein it fails. For certainly any one will be pleaſed, when he ſees many voluntarily abſtaining from the Vices they heard cry'd down and reprov'd, but if baſeneſs be well accounted of, and honour be made to attend on him who purſues Pleaſure or Avarice, where is the Nature ſo happily ſtrong that can reſiſt, much leſs conquer the temptation? Therefore a generous and diſcreet Perſon muſt not ſet himſelf againſt the praiſes of evil men, but of evil actions, for they are not by any means to be applauded; and theſe kind of commendations pervert the judgments of men, and miſerably lead them to the imitating and æmulating unworthy practices as laudable. But they may be eaſily bewrayed by confronting them with oppoſite Truths. *Theodorus* the Tragedian is reported to have ſaid to *Satyrus* the Comedian, *'Tis not ſo wonderful an art to move the Theaters Laughter, as to force its Tears*, and if ſome Philoſopher ſhould have retorted, *Ay, but friend 'tis not ſo fit and ſeemly to make*

men

men weep, as to remove and free them from their ſorrows; 'tis likely by ſome odd way of commending himſelf, he would have delighted his hearer, and endeavoured to alter or ſecure his Judgment. So *Zeno* knew how to ſpeak for himſelf when the great number of *Theophraſtus* his Scholars, was oppoſed to the fewneſs of his; ſaying, *His Chorus is indeed greater then mine, but mine is ſweeter and better taught.* And *Phocion*, while *Leoſtenes* yet proſper'd, being asked by the Orators, what good he had done the City, Replyes —*Nothing but this that in my Government of you there have been no funeral Orations, though all the deceaſed were buried in the Sepulchers of their Anceſtors.* So *Crates* by way of Antitheſis to this Epitaph of the Glutton

[*What I have eat is mine; in words my will*
I've had, and of my Luſt have took my fill.]

well oppoſes theſe

(*thought,*
What I have learn'd, is mine; I've had my
And me the Muſes noble Truths have taught.

This kind of Praiſe is amiable and advantagious, teaching to admire and love convenient and profitable things, inſtead of the ſuperfluous and vain.

Thus much for the ſtating of the queſtion, in what caſes and how far ſelf Praiſe may be inoffenſive: Now the order of the diſcourſe requires to ſhew how an uncomely and unſeaſonable

ſeaſonable affectation of Praiſe may be avoided.

Diſcourſe of a mans ſelf uſually ſallys from ſelf Love, as from its Fort; and is there obſerved to lay wait, even in thoſe who are vulgarly thought free enough from ambition. Therefore, as it is one of the rules of health, to avoid dangerous and unwholſome places, or being in them to take the greater care, ſo it ought to be a like rule concerning converſe and ſpeaking of ones ſelf. For this kind of talk has ſlippery occaſions, into which we unawares and indiſcernibly are apt to fall.

For firſt (as is aboveſaid) ambition uſually intrudes with ſome flouriſhing remarks to adorn her ſelf: for let a perſon be commended by his equal or inferior, the mind of the ambitious is tickled and rubbed at the hearing of his Praiſe, and immediately he is hurried by an intemperate deſire and precipitation after the like; as the appetite of the hungry is ſharpned by ſeeing others eat.

In the ſecond place, the ſtory of mens proſperous actions, naturally carrys them into the humor of boaſting; and Joy ſo far transports them, that they ſwell with their own words, when they would give you a relation of their Victorys, and ſucceſs in the buſineſſes of the State, or of other their publickly applauded Actions or Orations, they find it difficult not to play the Rhodomontado's, and preſerve a mean. In which kind

of error 'tis obſervable that Soldiers and Mariners are moſt entangled: nor is it unfrequent with thoſe who return from the government of Provinces, and management of great Affairs. Such as theſe when mention is once made of Illuſtrious and Royal Perſonages, preſently thruſt in ſome Eulogys of themſelves, as proceeding from the favor and kind opinion of thoſe Princes; and then fancy they ſeem not at all to have prais'd themſelves, but only given a bare account, what great men have ſaid honorably of them. So, another ſort, little different from theſe, think they are not diſcerned, when they tell you all the familiarities of Kings and Emperors with them, and their particular applying themſelves to 'em in diſcourſe, and appear to recount them, not as thereby intending their own Honour, but as bringing in conſiderable evidences of ſingular affability and Humanity in perſons ſo exceeding great.

We ſee then what reaſon we have to look narrowly to our ſelves, that, whilſt we confer praiſes on others, we give no ground for ſuſpicion, that we make them but the vehicles of our own; and that *in pretending to celebrate Patroclus* under his name we mean Romantickly our ſelves.

Further, that kind of diſcourſe which conſiſts in diſpraiſing and finding fault is dangerous, and yields opportunity to thoſe that watch it, for the magnifying their own little worth. Of this old men are inclinable to be guilty,

guilty, when by chaſtizing and debaſing others for their Vices, they exalt themſelves as wonderfully great in the oppoſite Vertues. Indeed to theſe there muſt be a very large conceſſion, if they be Reverend not only in Age, but in Vertue and place: For it is not altogether an unprofitable way, ſince it may ſometimes create an extraordinary zeal, and æmulation of Honour in thoſe who are thus ſpur'd up. But otherwiſe that ſort of humor is carefully to be ſhun'd; for reproof is often bitter, and wants a great deal of caution to ſweeten and correct it. Now this is not done by the tempering our own Praiſes with the reprehenſion of another: for he is an unworthy and odious fellow, who ſeeks his own credit through any mans diſgrace, baſely endeavouring to build a ſlight reputation of his Vertue, upon the diſcovery of anothers crimes.

Laſtly as they who are naturally enclin'd to a dangerous ſort of laughter, which is a kind of violent paſſion or diſeaſe, muſt preſerve eſpecially the ſmooth parts of the body from tickling incentives that may provoke it: So they whoſe minds are ſoft, and propenſe to the deſires of reputation, muſt carefully beware that they be not precipitated by the ticklings of anothers praiſes into a vaporing of themſelves. They ought rather to bluſh, if they hear themſelves commended; and not put on a brazen face. They ought modeſtly and handſomly to reprove their applauders, as having honor'd them too much;

and not chide them for having been too ſparing in their praiſe. Yet in this many offend, putting thoſe who ſpeak advantagiouſly of them in mind of more things of the ſame nature; endeavouring to make a huge heap of creditable actions, till they ſpoil not only what they themſelves added, but all that their friends conferr'd to the promoting their eſteem.

Some there are who flatter themſelves till they are ſtupidly puff'd up: others allure a man to talk of himſelf, and take him, by caſting ſome little gilded temptation in his way: and another ſort for a little ſport will be putting queſtions, as thoſe in *Menander* to the ſilly *Bragadocia* Soldier.

How did you get this wound?
By a furious Dart.
For Heav'ns ſake, how?
As from my Scailing Ladder
I mounted the proud Walls. See here! behold!
I ſhow you preſently——

But they ſpoild all with Laughter.

We muſt therefore be watchful that we neither of our ſelves drop into our own inconvenient praiſes; nor be hooked into them by others. Now the beſt and moſt certain way of Security is to look back upon ſuch as we can remember guilty of this fault; and conſider how abſurd and ugly it is accounted by all men; and that hardly any thing is in converſe a greater diſturbance then this. Hence

Hence it is, that tho there be no other quality in ſuch perſons unpleaſing, yet as Nature had taught us to abhor and fly it, we haſten out to get a little freſh air, and ev'n the very Pariſites and indigent Flatterers are uneaſie, when the wealthy and great men, by whoſe ſcraps they live, begin to admire and extol themſelves. Yet [they ſay] theſe are the principal diſhes at Feaſts, Therefore he in Menander crys out

They kill me, I'm a macerated Gueſt
With their wiſe ſayings and their Souldiers brags.
How baſe theſe Glorioſo's are! ——

But theſe faults are not only to be objected againſt common Soldiers and upſtarts, detaining others with gaudy and proud relations of their own actions; but alſo to Sophiſts and Philoſophers and Commanders, growing full of themſelves, and talking at a faſtuous rate.

Therefore 'tis fit we ſtill remember that anothers diſpraiſe always accompanys the indiſcreet Praiſes of our ſelves. That the end of vain-glory is diſgrace, and that as *Demoſthenes* tells us, the company will both be offended, and judge otherwiſe of us, then we would ſeem to be. Let us then forbear to talk of our ſelves, unleſs the profit that we or others may thence probably reap, be conſiderably great.

Plutarch

Concerning the Procreation of the Soul as diſcours'd of in Timæus.

The Father to Autobulus, *and* Plutarch *wiſheth Health.*

By John Phillips *Gent.*

SINCE 'tis your Opinion, that it would be requiſite for me to collect together, what I have diſcourſed and written diſperſedly in ſeveral Treatiſes explaining, as we apprehended his ſenſe and meaning, what opinion *Plato* had concerning the Soul, as requiring a particular Commentary by it ſelf; Therefore, and for that the Subject it ſelf may ſeem to want the ſupport and alloy of ſound Argument, in regard my Sentiments in many things do not comply with *Plato*'s Diſciples, I will rehearſe the words as they run originally in the Text it ſelf of *Timæus*.

There

There being one Subſtance not admitting of Diviſion, but continuing ſtill the ſame, and another liable to be divided into ſeveral Bodies, out of both theſe he produc'd, for a middle mixture, a third ſort of Subſtance, partaking of the Nature *of the Same*, and the nature of the *Other* diverſly oppos'd; and plac'd it in the midſt between that which was indiviſible, and that which was ſubject to be corporeally divided. Then taking all Three, he blended them into one form, forcibly adapting to the *Same*, the nature of the *Other*, not readily condeſcending to a Mixture. Now when he had thus mix'd them with the Subſtance, and reduc'd the Three into one, he again divided this whole Matter into ſo many parts, as were thought to be neceſſary; every one of theſe Parts being compos'd of the *Same*, the *Other*, and the *Subſtance*: and thus he began his Diviſion.

By the way; it would be an endleſs Toyl to recite the Contentions and Diſputes that have from hence ariſen among his Interpreters, and to you indeed ſuperfluous, who are not ignorant your ſelves of the greateſt part.

But ſeeing that *Xenocrates* won to his Opinion ſeveral of the moſt eminent Philoſophers, while he defin'd the ſubſtance of the Soul to be a *Number* made by it ſelf; and that many adher'd to *Crantor* the *Solian*, who affirm'd the Soul to conſiſt of an Eſſence partly perceptible to the Mind, partly

ly ſubject to Opinions concerning ſenſible things, I am apt to believe, that the perſpicuity of theſe matters clearly dilucidated, will afford ye a fair entrance into the Knowledge of the Reſt. Nor does either of the two Conjectures require many words of Explanation. In regard the one ſide pretends, that by the mixture of the Diviſible and Indiviſible Subſtance no other thing is meant than the Generation or Original of *Number*; ſeeing that the *Unite* is undividable, but multitude is ſubject to Diviſion: However that out of theſe is begot the Number of *One*, terminating Plurality, and putting a Period to Infinity, which they call the unlimitted *Binarie*; which *Zaratas*, the Scholar of *Pythagoras* nam'd the *Mother*; but the *Unite*, the *Father* of Number; and that therefore thoſe Numbers were the beſt which approach'd neareſt in reſemblance to the Unite. Nevertheleſs this Number cannot be ſaid to be the Soul: for it neither has the power to move, neither can it be mov'd. But the *Same* and the *Other* being blended together, of which, this is the Original of Motion, and Mutation, the t'other of Reſt and Stability; from theſe two Springs the Soul, which is no leſs Active or Paſſive it ſelf, to ſtay, or to be ſtay'd, to move, or to be mov'd.

But the followers of *Cranter*, ſuppoſing the proper Function of the Soul to conſiſt in judging of thoſe things which are a diſcernable to the Underſtanding, and liable to Sence

Sence, as alſo of the Differences and Similitudes of theſe things as well in themſelves, as in reference one to another, alledge the Soul to be compos'd of All, to the end ſhe may have a true knowledge of the whole. Now the Things of which ſhe is to make her judgment are fourfold; The Intelligible Nature always immutable and ſtill the ſame: The Senſitive Nature, which is Paſſive and ſubject to Alteration; the Nature of the *Same*; and the Nature of the *Other*, or the *Diverſly Oppoſite*; in regard the two former in ſome meaſure participate alſo of *Diverſity*, and *Identity*. All theſe Philoſophers likewiſe equally hold, that the Soul does neither derive its beginning from Time, nor that it is the Product of Generation; but that it is endu'd with ſeveral Faculties and Vertues into which *Plato*, as it were melting and diſſolving it's ſubſtance for Contemplation's ſake, ſuppoſes it, only in diſcourſe to have had it's Original from Procreation and mixture.

The ſame was his Opinion concerning the World; for he knew it to be created, and without beginning: but not perceiving it ſo eaſie to apprehend how the Structure was rear'd, or by what Order and Government ſupported, unleſs by admitting it's Beginning and the Cauſes thereto concuring, he follow'd that Method to inſtruct himſelf. Theſe things being thus generally by them laid down, *Eudorus* will allow to neither ſide any ſhare of probability: and indeed

deed to me, they both ſeem to have wander'd from the Opinion of *Plato*; if we intend to make the moſt likely Rule our Guide; which is not to advance our own Conceits, but to come as cloſe as we can to his Sence and Meaning. Now as to this ſame Mixture, as they call it; of the intelligible and ſenſitive Subſtance, there is no reaſon appears, why it ſhould be more the Original of the Soul, then of any other thing that ye can name. For the whole World it ſelf, and every one of it's parts pretend to no other Compoſition then of a Senſitive and Intelligible Subſtance. Of which the one affords Matter and Foundation, the other Form and Figure to the whole Maſs. And then again, whate're there is of material Subſtance fram'd, and Structur'd by participation and aſſimulation of the Intelligible Nature, is not only to be felt, but viſible to the Eye; when as the Soul ſtill ſoars above the reach of all natural Apprehenſion. Neither did *Plato* ever aſſert *Number* to the Soul, but a perpetually Self-moving Nature, the Fountain and Principle of Motion. Only he embelliſh'd and adorn'd the Subſtance of it with Number, Proportion and Harmony; as being a Subject capable of receiving the moſt goodly form which thoſe Ornaments could produce. So that I cannot believe it to be the ſame Thing to compoſe the Soul according to Number, and to affirm the Soul to be *Number* it ſelf. Nor can it be ſaid to be Harmony, becauſe harmoniouſly com-

compos'd, as he has clearly demonſtrated in his Treatiſe of the Soul. But plain it is, that thoſe Philoſophers underſtood not the meaning of *The Same*, and the *Other*. For they tell us how the *Same* contributes Reſt, the *Other* Motion toward the Generation of the Soul. Tho *Plato* himſelf, in his Treatiſe entitl'd the *Sophiſt*; diſpoſes and diſtinguiſhes Eſſence, *The Same*, *The Other*, together with *Motion* and *Reſt*, as being fine Things altogether differing one from another; and void of mutual Affinity. But theſe men are generally, as the moſt part of *Plato*'s Readers, timorous and vainly perplex'd, uſe all their endeavours by wreſting and tormenting his Sence, to conceal and hide what he has written, as if it were ſome terrible Novelty not fit for publick view, that the World and the Soul had not their Beginning and Compoſition from Eternity, and therefore were not confin'd within the boundleſs immenſity of Time for the Future: of which we have particularly ſpoken already. So that now it ſhall ſuffice to ſay no more than this, that theſe Writers confound and ſmother, if they do not rather utterly aboliſh his eager conteſt and diſpute in behalf of the Gods, wherein *Plato* confeſſes himſelf to have been tranſported with an ambitious Zeal even beyond the ſtrength of his years, againſt the Atheiſts of his Time. For if the World had no beginning, *Plato*'s Opinion vaniſhes; That the Soul, much elder than the Body, is the Principle of all

all Motion and Alteration, or to uſe his own words, their Cheiftain and firſt Efficient Cauſe, whoſe Manſion is in Nature's moſt ſecret Retirement. But what the Soul is, what the Body, and why the Soul is ſaid to have been elder than the Body, ſhall be made appear in the progreſs of this Diſcourſe. The ignorance of which ſeems to have been the occaſion of ſo much doubt and incredulity in reference to the true Opinion.

Firſt, therefore I ſhall propoſe my own Sentiments concerning theſe things, deſiring to gain Credit no otherwiſe then by the moſt probable ſtrength of Arguments, explaining and reconciling to the utmoſt of my Ability, Truth, and Paradox together: after which I ſhall apply both the Explication and Demonſtration to the words of the Text. In my Opinion then, the Buſineſs lies thus. The World, ſaith *Heraclitus*, neither did any one of all the Gods, nor any mortal Man create. As if he had been afraid, that not being able to make out the Creation by a Deity; we ſhould be conſtrain'd to acknowledg ſome Man to have been the Architect of the Univerſe. But certainly far better it is in ſubmiſſion to *Plato*'s judgment, both to avow, and in our Songs of Praiſe to attribute the Glory of the Structure to God. For the Frame it ſelf is the moſt beautiful of all Maſter-Pieces, and God the moſt Illuſtrious of all Cauſes: But that the Subſtance and Materials were not created, but always ready at the ordering and diſpoſal of the Omnipotent

potent Builder, to give it Form and Figure, as near as might be approaching to his own Reſemblance. For the Creation was not out of Nothing, but out of Matter wanting Beauty and Perfection, like the rude Materials of a Houſe, a Garment, or a Statue lying firſt in ſhapeleſs Confuſion. For before the Creation of the World, there was nothing but a confus'd Heap: Yet was that confuſed Heap neither without a Body, without Motion nor without a Soul. The Corporeal part was without Form or Conſiſtence, and the moving part Stupid and Headlong without Reaſon or Conduct. God neither incorporated that which was incorporeal, nor conveigh'd a Soul into that which had none before; like a perſon either Muſical or Poetical, who does not make the Voice, nor the Movement, only he renders the voice Harmony, and graces the Movement with proper Meaſures. Thus God did not make the Tangible and Repercutient Solidity of the Corporeal Subſtance; nor the imaginative or moving Faculties of the Soul. But taking theſe two Principles, as they lay ready at hand, the one obſcure and dark, the other turbulent and ſenceleſs, both imperfect without the Bounds of Order and Decency, He ſo diſpos'd, digeſted, and embelliſh'd the confuſed Maſs, that He brought to perfection a moſt abſolute and glorious Creature. Therefore the Subſtance of the Body is no other; then that all receiving nature, the *Seat* and *Nurſe* of all Created Beings.

Beings. But the ſubſtance of the Soul in *Philebus* he called an infinite, being the Privation of Number and Proportion; having neither Period nor Meaſure either of Dimunition or Exceſs, of Diſtinction or Diſſimilitude. But as to that order he alledges in *Timæus*, to be the mixture of Nature with the indiviſible Subſtance, but being apply'd to Bodyes, becomes lyable to Diviſion, he would not have it thought to be a Bulk augmented by Unites or Points, nor by Longitude and Breadth, which are qualities more conſentaneous to Body's then to the Soul, but that diſorderly unlimited Principle, moving both it ſelf and other Subſtances, that which he frequently calls neceſſity; and within his Treatiſe of Laws he openly ſtiles the diſorderly, ill acting, or harm-doing Soul. For ſuch was this Soul of her ſelf, but at length one became wiſe, that by the participation of underſtanding, Ratiocination, and Harmony, ſhe might be the Soul of the World. Thus that All-receiving and material Principle, enjoy'd both magnitude, ſpace and diſtance; but beauty form and meaſure of Proportion it had none. However all theſe it obtained, when it came to be embelliſht and adorn'd with all the Ornaments of Sea and Land, the Heavens, the Stars, and all thoſe infinite varieties of Plants and living Creatures. Now as for thoſe who attribute to *Matter*; and not to the Soul, that which in *Timæus* is call'd *Neceſſity*, in *Philebus vaſt diſproportion and unlimited Exorbitancy* of *Diminution* and *Exceſs*

ecſs, they can never maintain it to be the cauſe of Diſorder, in regard that *Plato* always alleadges that ſame Matter to be without any form or figures, and altogether deſtitute of any quality or effectual vertue properly belonging to it; comparing it to ſuch Oyls that have no ſcent at all, which the Perfumers mix in their Tinctures. For there is no likelihood that *Plato* would ſuppoſe that to be the cauſe and Principle of Evil, which is altogether ſeneant in it ſelf, ſluggiſh, and never to be rows'd on to Action; and yet at the ſame time brand this *Immenſitie* with the harſh Epithete of deformed and miſchievous, and call it *Neceſſity* repugnant and contumaciouſly rebellious againſt God. For this ſame *Neceſſity*, which ranverſes Heaven (to uſe his own Phraſe in his Politicks) and turns it the quite contrary way from decency and ſymmetry, together with innate Concupiſcence, and that inbred Confuſion of ancient Nature, hurly burly'd with all manner of diſorder, before they were wrought and kneaded into the graceful *decorum* of the World, whence came they to be conveigh'd into the ſeveral varieties of Forms and Beings, if the ſubject, which is the *Firſt Matter*, were voy'd of all quality whatſoever, and depriv'd of all efficient cauſe; more eſpecially the Artichitect being ſo good himſelf, and intending a frame the neareſt approaching to his own perfections? For beſides theſe, there is no third Principle. And indeed we ſhould ſtumble into the perplex'd intricacies of

of the *Stoicks*, ſhould we advance Evil into the world out of *non*-Entitie, without either any preceding cauſe or effect of Generation; in regard that among thoſe Principles that have a being, it is not probable, that either real good, or that which is deſtitute of all manner of quality, ſhould afford Birth or Subſtance to evil. But *Plato* eſcap'd thoſe Pitfalls into which they blundr'd who came after him; who neglecting what he carefully embrac'd, the third Principle, and energetic vertue in the middle between God and the firſt matter, maintain the moſt abſurd of Arguments, affirming the Nature of Evils to have crept in ſpontaneouſly and adventitiouſly I know not how, nor by what ſtrange Accidents. And yet they will not allow an Atome of *Epicurus* ſo much as a moments liberty to ſhift in its ſtation, which as they ſay, would infer motion out of *non* Entitie without any impulſive cauſe; nevertheleſ themſelves preſuming all this while to affirm, that Vice and Wickedneſs, together with a thouſand other incongruities and vexations afflicting the body, of which no cauſe can be aſcrib'd to any of the Principles, deriv'd their Being from Conſequence. *Plato* how ever does not ſo; who deſpoyling the the firſt Matter of all manner of diſtinction, and ſeparating from God, as far as it is poſſible, the cauſes of Evil, has thus deliver'd himſelf concerning the World in his Political Diſourses. The World, ſaith he, receiv'd from the Illuſtrious Builder all things

beautiful and lovely; but whatſoever happens to be noxious and irrigular in Heaven through its exteriour habit and diſpoſition, from thence it derives thoſe inconveniences, and conveighs them into the ſeveral Creatures. And a little farther in the ſame Treatiſe, In proceſs of time, when Oblivion had incroach'd upon the World, the Diſtemper of its ancient Confuſion more prevail'd, and the hazard is, leſt being diſolv'd, it ſhould again be ſunk and plung'd into the immenſe Abyſs of its former irregularity. But there can be no diſſimilitude in the firſt Matter, as being void of quality and diſtinction.

Of which when *Eudemus*, with ſeveral others, was altogether ignorant, he ſeems deridingly to cavil with *Plato*, and taxes him with aſſerting the firſt matter to be the Cauſe, the Root and Principle of all Evil, which he had at other times ſo frequently dignifi'd with the tender Appellations of *Mother* and *Nurſe*. Whereas *Plato* gives to Matter only the Titles of the *Mother* and *Nurſe*; but the Cauſe of Evil he makes to be the Moving force reſiding within it, not govern'd by Order and Reaſon, tho not without a Soul neither, which in his Treatiſe of the Laws, he calls expreſly the Soul repugnant and in Hoſtility with that other propitiouſly and kindly acting. For tho the Soul be the Principle of Motion, yet is it the Underſtanding and Intelligence which meaſures that Motion by Order and Harmony, and is the cauſe of both. God therefore did not wake

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a ſluggiſh and ſleepy Matter into Action, but prevented it by a fix'd eſtabliſhment from being any longer troubl'd and diſquieted by a ſenceleſs and ſtupid Cauſe. Neither did he infuſe into Nature the Principles of alteration and paſſive ſubjection to diſorders; but when it was under the preſſure of thoſe unruly diſorders and alterations, he diſcharg'd it of its manifold Enormities and Irregularities, making uſe of Symmetrie, proportion and number, as the moſt proper Inſtruments, not of Alteration and Lawleſs motion to diſtract the ſeveral Beings with Paſſions and Diſtinctions, but rather to render 'em fix'd and ſtable, and neareſt in their compoſition to thoſe things that in themſelves continue ſtill the ſame upon the equal Poiſe of Diuturnity. And this in my judgment is the ſence and meaning of *Plato*. Of which, the eaſy reconciliation of his ſeeming incongruities and contradiction of himſelf may ſerve for the firſt proof.

For indeed no men of Judgment would have objected to the moſt *Bacchanalian* Sophiſters, more eſpecially to *Plato* the guilt of ſo much inconvenience and impudent raſhneſs in a diſcourſe by him ſo elaborately ſtudy'd, as to affirm the ſame Nature in one place never to have been created, in another to have been the effects of Generation: in *Phædrus*, to aſſert the Soul Eternal; in *Timæus*, to ſubject it to Procreation. The words in *Phædrus* need no repetition, as being generally familiar to the Learned, where-

in he proves the Soul to be incorruptible, in regard it never had a Beginning; as being that which moves it ſelf. But in *Timæus*, God, ſaith he, did make the Soul a Junior to the Body, as now we labour to prove it to have been ſubſequent to the Body. For he would have never ſuffer'd the more Ancient, becauſe link'd and coupl'd with the Younger, to have been govern'd by it; only We, guided I know not how, by chance and inconſiderate Raſhneſs, frame odd kind of Notions to our ſelves. But God moſt certainly compos'd the Soul excelling the Body in Seniority both of Original and Power to be Miſtriſs and Governeſs of her inferior Servant. And then again he he adds, how that the Soul reverting to her ſelf, began the Divine beginning of an Eternal and prudent Life. Now, ſaith He, the Body of Heav'n became viſible; but the Soul being inviſible, nevertheleſs participating of Ratiocination and Harmony, by the Beſt of intelligible Beings, ſhe was made the beſt of things Created. Here then He determins God to be the beſt of ſempiternal Beings, the Soul to be the moſt Excellent of temporal Exiſtences. By which apparent diſtinction, and *Antitheſis*, He denys the Eternity of the Soul, or that it never had a Beginning. And thus what other or better Reconciliation of theſe ſeeming contrarieties, then his own explanation, to thoſe that are willing to apprehend it. For he declares to have been without beginning the never procreated

tedSoul that mov'd all things confuſedly and in an irregular manner before theCreation of the World. But as for that, which God compos'd out of this, and that other permanent and choiceſt ſubſtance both prudent and orderly, and adding of his own, as if it were for form and beautie's ſake, intellect to Sence, and Order to Motion, conſtituted Prince and Chieftain of the whole, that he acknowledges to have had a beginning and to have proceeded from Generation. Thus he likewiſe pronounces the Body of the World in one reſpect to be eternal and without Beginning, in another ſence to be the work of the Creation. To which purpoſe where he ſays that the Viſible Structure, never in repoſe at firſt, but reſtleſs in a confus'd and tempeſtuous Motion, was at length by the hand of God diſpos'd and rang'd into Majeſtick Order, where he ſays that the four Elements, Fire and Water, Earth and Air, before the ſtately Pile was by them embelliſh'd and adorn'd, caus'd a prodigious Feaver, and ſhivering Ague in the whole maſs of Matter, that labour'd under the Combats of their unequal Mixtures, by his urging theſe things he gives thoſe bodies room in the vaſt Abyſs before the Fabrick of the Univerſe. Again, when he ſays, that the Body was younger then the Soul, andthat the World was created, as being of a Corporeal ſubſtance that may be ſeen and felt, which ſort of ſubſtances muſt neceſſarily have a beginning and be create; it is evidently demon-

ſtrable from thence that he aſcribes Original Creation to the Nature of Bodies. So far is He from being repugnant or contradictory to Himſelf in theſe ſublimeſt Myſteries. For he does not contend, that the ſame body was created by God, or after the ſame manner, and yet that it was before it had a Being, which would have been to act the part of a Jugler; but he inſtructs us what we ought to underſtand by Generation and Creation. Therefore, ſays he, at firſt all theſe things were void of Meaſure and Proportion; but when God firſt began to beautifie the whole, the Fire and Water, Earth and Aire, having perhaps ſome prints and footſteps of their Forms, lay in a huddle jumbl'd altogether, as probable it is, that all things are, where God is abſent, which then he reduc'd to a comely Perfection vary'd by Number and Order. Moreover, having told us before, that it was not a work of one, but of a twofold proportion to bind and faſten the bulkie immenſity of the whole, which was both ſolid and of a prodigious profundity, and then coming to declare how God, after he had plac'd the Water and the Earth in the midſt between the Fire and the Aire, incontinently clos'd up the Heavens into a circular form. Out of theſe Materials, ſaith He, being four in Number was the Body of the World created, agreeing in proportion and ſo amicably correſponding together, that being thus embody'd and confin'd within their proper bounds, it is

impoſſible

impoſſible that any diſolution ſhould happen from their own contending force, unleſs He that rivited the whole Frame, ſhould go about again to rend it in pieces: moſt apparently teaching us, that God was not the Parent and Architect of the Corporeal Subſtance only, or of the Bulk and Matter, but of the Beauty, the Symmetry and ſimilitude that adorn'd and grac'd the whole. The ſame we are to believe He thought concerning the Soul; that there is one which was neither the Created by God, neither is it the Soul of the World, but a certain ſelf-moving and reſtleſs Efficacy of a giddy, headſtrong, Irrational and diſorderly agitation and impetuoſity. The other, that which God himſelf having accouter'd and adorn'd with ſutable Numbers and Proportions, has made Queen Regent of the created World, her ſelf the product of Creation alſo. Now that *Plato* had this belief concerning theſe things, and not for Contemplation's ſake laid down theſe ſuppoſitions concerning the Creation of the World and the Soul, this among many others ſeems to be an evident ſignification, that as to the Soul, he avers it to be both created and not created, but as to the World he always maintains, that it had a beginning, and was created, never that it was incorruptible and Eternal. What neceſſity therefore of bringing any Teſtimonies out of *Timæus*. For the whole Treatiſe from the beginning to the end diſcourſes of nothing elſe but of the Creation of the World. As for the reſt

we find that *Timæus* in his *Atlantic*, addreſſing himſelf in Prayer to the Deity calls God that Being which of old exiſted in his works, but now was apparent to Reaſon. In his Politicks, his *Parmenidean* Gueſt, acknowledges the World, which was the Handywork of God, to be replenniſh'd with ſeveral good things, and that if there be any thing in it which is vitious and offenſive, that it is a mixture of its firſt ill Habit of *Incongruous*, and *Irrational*. But *Socrates*, in his Politicks, beginning to diſcourſe of Number, which ſome call by the name of *Wedlock*; The *Created* Divinity, ſaith he, has a Circular Period, which is, as it were enchas'd and involv'd in a certain and perfect Number; meaning in that place by created Divinity no other then the World it ſelf.

1	2	The firſt Pair of theſe Numbers conſiſts of *One* and *Two*, the ſecond of *Three* and *Four*, the third of *Five* and *Six*; neither of which Pairs make a Tetragonal Number either by themſelves nor joyned with any other figures. The fourth of *Seven* and *Eight*, which being added all altogether, produce a Tetragonal Number of *Thirty ſix*.
9	2	
5	5	
7	8	

A breach in the Original.

But

But the Quaternary of Numbers ſet down by *Plato* have a more perfect generation, of even Numbers multiply'd by even diſtances; of odd, by uneven intervals. This Quaternary contains the Unite, the common Original of all even and odd Numbers. Subſequent to which are *two* and *three*, the firſt plane Numbers, then *four* and *nine*, the firſt Tetragonals; and next *eight* and *twenty ſeven*, the firſt Cubical Numbers, ſubſtracting the Unite from the reſt. Whence it is apparent, that his intention was not that the numbers ſhould be plac'd in a direct Line, one above another, but a part, and oppoſitely one againſt t'other, the even by themſelves, and the odd by themſelves, according to the Schemes in view. In the ſame manner are ſimilar Numbers likewiſe to be joyn'd together, which will produce other Numbers remarkable as well by their Addition, as Multiplication of one another. By Addition thus, two and three make five, four and nine make thirteen, eight and twenty ſeven, thirty five. Of all which Numbers the *Pythagoreans* call'd *Five* the Nouriſher, that is to ſay the *Breeding* or *Poſtering* ſound: believing a *Fifth* to be the firſt of ſounds expreſſing

expreſſing the intervals of a *Tone*. But as for *Thirteen*, they call'd it the Remainder, diſparing, as *Plato* himſelf did, of being ever able to divide a Tone into equal parts. Then *Five* and *Thirty* they nam'd Harmony, as conſiſting of the two firſt Cubes, riſing from an odd and an even Number; as alſo out of the four Numbers, *Six*, *Eight*, *Nine* and *Twelve*, comprehending both Harmonical and Arithmetical Proportion. Which nevertheleſs will be more conſpicuous being made out in a Scheme to the Eye.

Admit a Right Angle Parallellogram, A. B. C. D. the leſſer ſide of which A. B. conſiſts of Five, the longer ſide A. C. contains ſeven Squares. Let the leſſer Diviſion be unequally divided into two & three Squares, mark'd E. And the larger Diviſion into two unequal Diviſions more of three and four Squares, marked F. Thus A. E. F. G. comprehends ſix, E. B. G. I. Nine. F. G. C. H. Eight and G. I. H. D. Twelve. By this means the whole Parellellogram containing thirty five little ſquare Area's, comprehends all the Proportions of the firſt concords in Muſick in the number of theſe little Squares. For ſix is exceeded by eight in a *Seſquitertia* proportion, wherein the *Diateſſaron* is comprehended.

hended. And Six is exceeded by Nine, in a *Sesquialter* proportion, wherein is also included the Fifth. Six is exceeded by Twelve in duple proportion, containing also the *Octave*; and then lastly, there is the *Sequi octave* Proportion of a Tone in Eight to Nine. And therefore they call that number which comprehends all these Proportions, Harmony. This Number is 35 which being multiply'd by 6, the product is 120. Which is the number of days, they say, which brings those Infants to Perfection that are born at the seven Months end. To proceed by way of Multiplication, twice 3 makes 6. And four times 9 thirty six, and 8 times 27 produces 216. Thus six appears to be a perfect Number, as being equal to its parts, and therefore called *Matrimony*, by reason of the Mixture of the first Even and Odd. Moreover it is compos'd of the Original of Number which is *One*, of the first even number, which is *Two*, and the first Odd Number, which is *Three*. Then for 36, it is the first as well Quadrangular as Triangular Number. Quadrangular from 6 and Triangular from 8. The same thing happens from the Multiplication of the two first Square Numbers, 4 and 9, as also from the Addition of the three Cubical Numbers. *One*, *Eight*, and 27, which being put together make up 36. Lastly you have the unequal sides of the Parallelogram, by the Multiplication of 12 by 3 or 9 by four.

Take then the Numbers of the sides of all these figures, the 6 of the Square, the 8 of

of the Triangle, the 9 for the one ſide of the Parallelogram and the 12 for the other ſide, and there you will find the Proportions of all the Concords. For 12 to 9 will be a *Fourth*, as *D la ſol re* to *A la mire* below. To Eight it will prove a Fift as *D la ſol re* to *G ſol re ut* below. To ſix it will be an *Octave* as *D la ſol re* to *D ſol re*. And the Two hundred and ſixteen is the Cubical Number proceeding from ſix which is its Root, and ſo equal from the *Senario* to to it's own *Perimeter*. Now theſe Numbers aforeſaid being endu'd with all theſe Properties, the laſt of 'em, which is 27 has this peculiar to it ſelf, that being added, to thoſe that preceded, it is equal to All together, beſides that it is the Periodical Number of the days wherein the *Moon* finiſhes her Monthly Courſe, the *Pythagoreans* make it to be the limit of all Harmonical intervals. On the other ſide they call Thirteen the *Remainder*, in regard it miſſes a Unite to be half of Seven. Now that theſe Numbers comprehends the proportions of Harmoniacal Concord is eaſily made apparent. For the proportion of 2 to 1 is duple; which contains the *Diapaſon*; as the proportion of 2 to 3 *Seſquialter*; which embraces the *Fifth*: and the proportion of 4 to 3 *Seſquitertes*, which comprehends the *Diateſſaron*. The Proportion of Nine to three *Triple*, including the *Diateſſaron* and *Diapente*, and that of 8 to 2 *Quadruple*, comprehending the double *Diapaſon*; Laſtly, there is the

Seſqui-

Sesquioctave in 8 to 9, which makes the *Tone Major*, Counting then the Unite which is Common as well to the even as the odd Numbers, the whole Series of Figures compleats the Decad. For the first four Numbers from the Unite, 1, 2, 3, 4, make *Ten*: and these even Numbers 1, 2, 4, 8, produce 15, in order the third Triangular or Trigonal Number from *Five*. On the other side, take the odd Numbers 1, 3, 9, and add to them 27, the product is 40; by which Numbers the Skilful measure all Musical Intervals, of which they call'd the one a *Diesis* (or the half of a *Semitone Minor*) and the other, a *Tone*. Which number of 40 proceeds from the force of the *Quaternario* number by Multiplication. For from the first four Numbers, every one being multiply'd four times by it self the product will be 4, 8, 12, 16, which being added altogether make 40, comprehending all the Propostioos of Harmony. For 16 is a *Sesquitertz* to 12, Duple to 8, and Quadruple to 4. Again 12 holds a *Sesquialter* proportion to 8, and triple to 4. In which proportions are contain'd the intervals of the *Diatessaron*, *Diapente*, *Diapason* and double *Diapason*. Moreover the number 40 is equal to the two first *Tetragons* and the two first Cubes being taken both together. For the first *Tetragons* are 1 and 4. the first Cube's are 12 and 27. which being added together make 40. Whence it appears that the *Platonic Quaternario*, is much more perfect and fuller of variety

variety then the *Pythagoric*; but in regard the numbers propos'd did not afford ſpace ſufficient for the middle Intervals, therefore there was a neceſſity to allow larger bounds for the Proportions.

And now we are to tell yee what thoſe bounds and middle ſpaces are. And firſt concerning the *Medieties*; of which, that which equally exceeds and is exceeded by the ſame Number, is call'd *Arithmetical*; the other which exceeds or is exceeded by the ſame part of it's Extremities, is call'd *Subcontrary*. Now the Extreames, and the middle of *Arithmetical Medietie* are 6, 9, 12. For 6 is exceeded by 9, as 9 is exceeded by 12, that is to ſay by the Number three. The Extreams of the *Sub contrary* are 6. The Extreams and middle of the *Subcontrary* are 6, 8, 12. where ſix is exceeded two by 8, and 8 four by 12. yet 2 is equally the third of ſix, as 4 is the third part of 12. So that in the *Arithmetical Medietie* the middle exceeds and is exceeded by the ſame part; but in the *Sub-contrary Medietie*, one of the Extreams wants, the other abounds in the ſame part of the Extremity, for in the firſt 3 is the third part of the *Medium* in reference to both Extreams; but in the latter the third parts are different, 4 and 2. Whence it is call'd *Subcontrary*. This they alſo call Harmony, as being that whoſe middle and Extreams afford the firſt Concords: that is to ſay, between the higheſt and lowermoſt lies the *Diapaſon*: between the higheſt

higheſt and the middle lies the *Diapente*; and between the middle and lowermoſt lies the *Fourth* or *Diateſſaron*. For ſuppoſe the higheſt Extream to be *D la ſol re*, and the loweſt Extream *D ſol re*, the middle is *G ſol re ut*, making a *Fifth* to the uppermoſt Extream, but a *Fourth* to the lowermoſt. So that *D la ſol re* anſwers to 12. *G ſol re ut* to 8, and *De ſol re* to 6. Now the more readily to find out theſe *Mediums*, *Eudorus* hath taught us an eaſy method. For after you have propos'd the Extremities, if you take the half part of each and add them together, the product ſhall be the middle alike both in duple and triple proportions, in *Arithmetical Medietie*. But as for *Subcontrary Medietie*, in duple proportion, firſt having fix'd the Extreams, take the third part of the leſſer and the half of the larger Extream and the addition of both together ſhall be the Middle. In *triple* proportion the half of the leſſer, and the third part of the larger Extream ſhall be the *Medietie*. As for Example, in triple proportion let 6 be the leaſt Extream; & 18 the biggeſt; If you take 3 which is the half of 6, and 6 which is the third part of 18, the product by Addition will be 9, exceeding and exceeded by the ſame parts of the Extreams. In this manner the *Mediums* are found out. Now theſe *Mediums* are ſo to be diſpos'd and plac'd to fill up the duple and triple Intervals. For of theſe propos'd Numbers, ſome have no middle ſpace, others have not ſufficient. Being therefore ſo augmented that

that the ſame proportions may remain, they will afford ſufficient ſpace for the foreſaid *Mediums*. To which purpoſe inſtead of a Unite they chooſe the Number ſix, as being the firſt Number including in it ſelf, a half and third part, and ſo multiplying all the figures below it and above it by 6, they made ſufficient room to receive the *Mediums* both in double and triple diſtances, as in the Example.

12	2		3	18
24	4	6	9	54
48	8		27	162

Now *Plato* having lay'd down this for a Poſition, that the diſtances of *Seſquialters*, and *Seſquiterces*, and *Seſquioctaves* being once found out, all the *Seſquiterce* diſtances were were fill'd up from thoſe Connexions, in the *Seſquioctave* Intervals, by leaving ſuch a part of each, ſo as the diſtance left of the part might bear the proportional Extreams of Number to number as 256, to 243, From hence they were conſtrain'd to enlarge their Number and make 'em bigger, that there might be two numbers following in order in *Seſquioctave* proportion; the ſix not being ſufficient to contain two *Seſquioctaves*, though you ſhould bruiſe it into ten thouſand Unites, which would ſtrangely perplex the ſtudy of theſe things. Therefore the occaſion it ſelf advis'd Multiplication. As in the Muſical Scale, the change and variation of Notes extends it ſelf upward and downward from the

the first innumerical proportions of the Base *Eudoxus* therefore imitating *Crantor*, made choice of 384 for his first Number, being the product of 64 multiply'd by 6 Which way of proceeding the number 64 lead them to, containing it's under *Sesquioctave* 9, in proportion to 72. But it is more agreeable to the words of *Plato* to introduce the half. For the remainder of that will bear a *Sesquioctave* proportion in those Numbers which *Plato* mentions of 256 to 243 making use of 192, for the first Number. But if the same Number be made choice of doubl'd, the overplus or default will have the same proportion, as the doubl'd number 512 to 484. For 256 is in *Sesquitertie* proportion to 192. as 394 to 512. Neither was *Cranters* Reduction of Proportions to this Number without reason, which made his followers willing to pursue it. In regard that 64 is both a *Tetragon* from the first *Cube*, and a *Cube* from the first *Tetragon*, and being multiply'd by 3 the odd and *Trigonal* and the first perfect and *Sesquialter* Number it produces 192, which also contains its *Sesquioctave*, as we shall demonstrate. But first of all we shall better understand what this *Leimma* or Remainder is, and what was the opinion of *Plato*, if we do but call to mind what was frequently bandy'd in the *Pythagorean* Schools. For Interval in Musick is all that space which is comprehended by two sounds vary'd either by raising the Voice, or scruing the String. Of which Intervals

that which is call'd a Tone is the full exceſs of *Diapente* above a *Diateſſaron*: And this being divided into two parts according to the opinion of the Muſitians, makes two Intervals, both which they call a *Semitone*. But the *Pythagoreans* deſparing to devide a Tone into equal Parts, and therefore perceiving the two Diviſions to be unequal, they call'd the leſſer *Leimme* or *Defect*, as being leſſer then the half. Therefore ſome there are who make the *Diateſſaron*, which is one of the Concords, to conſiſt of two Tones and a half; others, of two Tones and a *Leimma*. In which caſe, Senſe ſeems to govern the *Muſitians*, and Demonſtration the Mathematicians. The proof by Demonſtration is thus made out. For that it is certain from the Practice of Inſtruments, that the Diapaſon has double proportion; the *Diapente* a *Seſquialter*; the *Diateſſaron* a *Seſquitertia*, and the Tone a *Seſquioctave* Proportion. Now the truth of this will eaſily appear upon examination, by hanging two weights double in proportion to two Strings, or by making two Pipes of equal hollowneſs, double in length, the one to the other. For the bigger of the Pipes will yield the deep ſound, as *D ſol re*, to *D la ſol re*: and of the two Strings that which is extended by the double weight, will be acuter then the other, as *D la ſol re* to *D ſol re*: And thus much for a *Diapaſon*. In the ſame manner two Longitudes or Ponderoſities being exceeded or extended by three will produce a

Diapente

Diapente; and four by three will yeild a *Diateſſaron*: of which the one carrys a *Seſquiterce*, the other a *Seſquialter* Proportion. But if the ſame inequality of weight, or length be ſo ordered, as *Nine* to *Eight*, it will produce a Toniac Interval, not perfect Concord, but Harmonical enough: in regard the Strings being ſtruck one after another will yield ſo many Muſical and pleaſing ſounds; but altogether a dull and ungrateful noiſe. But in Conſort being touched either ſingly or together, thence a delightful Melody will charm the Eare. Nor is all this leſs demonſtrable by Reaſon. For in Muſick, the *Diapaſon* is compoſ'd of the *Diapente* and *Diateſſaron*. But in Numbers, the duple is compounded of the *Seſquialter*, and *Seſquiterce*. For 12 is a *Seſquiterce* to 9, but a *Seſquialter* to 8; and a duple to 6. Therefore is the duple proportion compos'd of the *Seſquialter* aad *Seſquiterce*, as the *Diapaſon* of the *Diapente*, and *Diateſſaron*. For here the *Diapente* exceeds the *Diateſſaron* by Tone, there the *Seſquialter* exceeds the *Seſquiterce* by a *Seſquioctave*. Whence it is apparent that the *Diapaſon* carrys a double Proportion, the *Diapente* a *Seſquialter*, the *Diateſſaron* a *Seſquiterce*, and the Tone a *Seſquioctave*. This being thus demonſtrated, let us ſee whether the *Seſquioctave* will admit a diviſion into two equal parts; which if it will not do, neither will a Tone; however in regard that 9 and 8, which make the firſt *Seſquioctave*, have no middle Inter-

val; but being both multiply'd, the ſpace that falls between cauſes two Intervals, thence it is apparent, that if thoſe diſtances were equal, the *Seſquioctave* alſo may be divided into equal parts. Now the double of 9 is 18, of 8, 16; the *Intermedium* 17; by which means one of the Intervals becoms larger, the other leſſer; for the firſt is from 18 to 17, the ſecond from 17 to 16. Thus the *Seſquioctave* Proportion not being to be otherwiſe then unequally divided, conſequently neither will the Tone admit of an equal Diviſion. So that neither of theſe two Sections of a Divided Tone are to be call'd a *Semitone*, but according as the Mathematicians name it; the *Remainder*. And this is that which *Plato* means, when he ſays, that God, having fill'd up the *Seſquiteices* with *Seſquioctaves*, left a part of each: of which the Proportion is the ſame, as of 256 to 243, the remainder being $1\frac{13}{243}$. For admit a *Diateſſaron* in two Numbers comprehending *Seſquitertes* Proportion, that is to ſay, in 256 and 192: Of which two Numbers, let the leſſer 192, be apply'd to the lowermoſt Extream; and the bigger Number 256, to the uppermoſt extream of the *Tetrachord*. Whence we ſhall demonſtrate, that this ſpace being fill'd up by two *Seſquioctaves*, ſuch an Interval remains, as lyes between the Numbers 256 and 243. For the String being forc'd a full Tone downward, which is a *Seſquioctave*, it makes 216, but being ſcrew'd a full Tone upward it makes 243. Which 243 exceeds 216 by 27, and 216 exceed

exceeds 192 by 24. And then again of theſe two Numbers, 216 is a *Seſquioctave* to 192, and 24 the *Seſquioctave* to 192. So the biggeſt of theſe two Numbers is a *Seſquioctave* to the middle, and the middle to the leaſt; and the diſtance from the leaſt to the bigeſt, that is from 192 to 243 conſiſts of two Tones fill'd up with two *Seſquioctaves*. Which being ſubſtracted, the remaining Intervals of the whole between 243 and 216 is 13, for which reaſon they call'd this Number the *Remainder*. And thus I am apt to believe the meaning and Opinion of *Plato* to be moſt exactly explained in theſe Numbers. Others, placing the two Extreams of the *Diateſſaron*, the acute part in 288, and the lower ſound in 216, in all the reſt obſerve the ſame proportions, only that they make uſe of two Remainders of the two middle Intervals. For the *Baſe* being forc'd downward a whole Tone makes 243 and the upper Note ſcrew'd up a full Tone begets 256. Moreover 243 carrys a *Seſquioctave* proportion to 216 and 288 to 256, ſo that each of the Intervals contains a full Tone, and the reſidue is that which remains between 243 and 216. Which is not a *Semitone*, but ſomething leſs. For 288 exceeds 256 by 32, and 243 exceeds 216 by 27, and 256 exceeds 243 by 17. Both which Exceſſes are leſs then the half. So 'tis plaine that the *Diateſſaron* conſiſts of two Tones and the *Reſidue*, not of two Tones and a half. And ſo let this ſuffice for the

demonſtration of theſe things. Nor is it a difficult thing to beleive by what has been already ſaid, wherefore *Plato*, after he had aſſerted the differences of *Seſquialters*, *Seſquiterces*, and *Seſquioctaves*, when he comes to fill up the Intervals of *Seſquiterces* with *Seſquioctaves*, makes not the leſt mention of *Seſquialters*; for that the *Seſquialter* is ſoon fill'd up, by adding the *Seſquiterce* to the *Seſquioctave*, or the *Seſquioctave* to the *Seſquiterce*.

Having therefore ſhewen the manner how to fill up the Intervals, and to place and diſpoſe the *Medietis*; had never any perſon taken the ſame pains before, I ſhould have recommended the further conſideration of it to the Recreation of your Fancies: but in regard that ſeveral moſt Excellent Muſitians have made it their buſineſs to unfold theſe Myſteries with a diligence more then uſually exact, more eſpecially *Cranter*, *Clearchus*, and *Theodorus*, It ſhall only ſuffice to ſhew how theſe *men* differ'd among *themſelves*. For *Theodorus*, varying from the other two, and not obſerving two diſtinct ſiless or rows of Numbers, but placing the duples and triples in a direct line one before another, grounds himſelf upon that Diſpoſition of the Subſtance which is vulgarly call'd the *Diſpoſition* in *Length*, making two parts, as it were out of one, not four out of two Then he ſays, that the interpoſitions of the *Mediums* ought to take their Places in that manner, to avoid

void trouble and confuſion; transferring out of the firſt *Duple* into the firſt *Triple* the Intervals which are ordained for the ſupplement of both. But as for thoſe who take *Crantor's* part, they ſo diſpoſe their numbers, as to place *Planes* with *Planes*, *Tetragons* with *Tetragons*, *Cubes* with *Cubes*, oppoſite to one another not taking them in file, but alternatively odd to even. *Here is ſome great defect in the Original.* Which being in themſelves permanently the ſame, afford the Form and Species; but being ſubject to Corporeal Diviſion, become the Matter and Subject to receive the other's Impreſſion, the common Mixture being compleated out of both.

Now the Indiviſible ſubſtance, which is always one and the ſame, is not to be thought to be incapable of Diviſion, by reaſon of its ſmallneſs, like the moſt minute of Bodies, call'd Attoms. But as it is unmixt, and not to be any way affected, but pure and altogether of one ſort, it is ſaid not to conſiſt of parts, but to be indiviſible. By means of which Purity when it comes in any manner whatſoever but to approach and gently touch compounded, diviſible and differing ſubſtances, all Variety ceaſes and crouds together into one Habit by Simpathy and Similitude. But if any one will call that Subſtance which admits Corporeal ſeparation, *Matter*, as a Nature ſubject to the Former, and partaking of it, the uſe of that Equivocal Term will nothing diſadvantage our diſ-

courſe. For they are under a miſtake that believe the Corporeal to be blended with the Indiviſible Matter. Firſt for that *Plato* does not here make uſe of any one of its names: whereas in other Places he calls it the Receptacle and *Nurſe* capable both to receive and foſter the vaſt Infinity of created Beings; not diviſible by Bodyes, but rather the body it ſelf, parted and divided into ſingular Individuals. Then again, what difference would there be, between the Creation of the World and the Soul, if the Compoſition of Both proceeded from Matter and preceptible Subſtances? Certainly *Plato* himſelf, as endeavouring to ſeparate the Generation of the Body from that of the Soul, tells us, that the Corporeal part was by God ſeated and depoſited within it, and that it was outwardly cover'd and invelop'd by it: and after he had thus wrought the Soul, to it's perfection out of proportion, he then proceeds to this Argument concerning Matter, of which he had no occaſion to make mention before, when he was producing the Soul, as being that which had not its Exiſtence from Matter. The ſame may be ſaid againſt the followers of *Poſidonius*. For they ſeem not altogether to exempt the Soul from Matter; but imagining the Subſtance of the Extreams to be diviſible in reference to body's, and intermixing it with the Preceptible Subſtance, defin'd the Soul to be an *Idea* of ſomething diſtanc'd according to Number comprehending Harmony: ſeeing

ing that all Mathematic Objects are dispos'd between the first Intelligible, and the first sensible Beings. So that the Soul containing the *Sempiternal* of things Intelligible, and the Pathetic Nature of things subjected to Sence, it seems but Rational that it should consist of a Substance between both. But they were ignorant, That God, when the Soul was already brought to perfection, afterwads making use of the Extreams and Limitations of Bodies to form and shape the Matter, confin'd and environ'd the dissipated and fleeting substance within the Compass of certain surfaces compos'd of Triangles adapted together. Nor is it less, if not much more absurd, to make the Soul an *Idea*. For the Soul is always in motion; the other incapable of Motion; the one never to be mix'd with that which is subjected to Sence, the other wrought into the Substance of the Body. Moreover God could only be said to imitate an *Idea*, as his Pattern; but he was the Artificer of the Soul, as of a Work of perfection. Now that *Plato* does not assert Number to be the substance of the Soul, only that it is order'd and proportion'd by Number, enough has been already said.

However this is a common Argument against both the former Opinions, that neither in Corporeal Limits, nor in Numbers there is the least footstep or appearance of that Power by which the Soul assumes to it self to judge of what is subject to Sence.

For

For it was the Participation of the Intelligible Principle that endu'd it with underſtanding and the perceiving Faculty. *But* as for Opinion, Belief, Imagination, and it's being affected with Qualities relating to the Body, there no man could ever Dream, that they proceeded ſingly either from Unites, or Lines, or Surfaces. For not only the Souls of Mortals have a power to judge of what is ſubject to Sence, but the Soul of the World alſo, ſo ſays *Plato*, when it reverts to it ſelf, and happens once to touch upon any fluid and roaving Subſtance; at what time the Indiviſible part being mov'd by it's whole ſelf, gives notice, to what this or that thing, is ſtill the ſame; to what Heterogeneal; to what end; and where, and how it comes to paſs that all things act and ſuffer both upon and by each other. Soon after making a deſcription of the Ten Predicaments, he gives Us a clearer manifeſtation of theſe things. For true Reaſon, ſays he, when it is fix'd upon what is ſubject to Sence, and the Circle of that other Subſtance, mention'd in the beginning, obſerving a juſt and equal motion, conveighs it's intelligence to the whole Soul, then both opinion and belief become ſtedfaſt and certain; on the other ſide, when it is ſetled upon Ratiocination; if the Circle of the ſame Exiſtence, turning readily and eaſily, furniſhes the ſame happy intimations, there knowledge of neceſſity arrives to perfection. And indeed in whomſoever theſe accompliſh-

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ments ſhall be found, whoever ſhall affirm them to be the operations of any thing beſides the Soul, may deſervedly be thought to ſpeak any thing rather then the Truth.

From whence then does the Soul enjoy this motion, whereby it recollects by thought and apprehenſion what is ſubject to Sence, different from that other Intelligible Motion, which ends in Knowledge, is a difficult task to reſolve; unleſs we ſtedfaſtly aſſert, that *Plato* here did not compoſe the Soul, ſo ſingly conſider'd, but the Soul of the World alſo of the parts above mention'd, of the more worthy and indiviſible Subſtance, and of the leſs worthy diviſible in reference to Bodies, which is no other then that Motion which gives heat and vigour to Thought and Fancy, and ſympathiſes with what is ſubject to Fancy, not Created, but exiſting from Eternity like the other. For Nature, which had the power of underſtanding, had alſo the power of thinking. But the intelligible Power is neither ſubject to Motion, nor Affection, being eſtabliſh'd upon a Subſtance that is ſtill the Same. The other moveable and fleeting, as being engag'd to an unſtable, fluctuating and diſunited Matter: in regard the ſenſible Subſtance was ſo far from any Order, that it was without ſhape, and boundleſs. So that the Power which is fix'd in this was incapable of producing clear and well grounded Notions, nor any certain or well-order'd Movements, but ſleepy Dreams and Delirium's which amuſe

and

and trouble corporeal Stupidity; unleſs by accident they lighted upon the more worthy Subſtance. For it was in the middle between the *Senſible* and diſcerning Faculty, and a Nature conformable and agreeable to *Both*; from the Senſible, clayming, Subſtance, and borrowing from Judgement it's deſcerning Power. Which the expreſs words of *Plato* declare. For this is my opinion, ſaith he, in ſhort, that *Being*, Place, and Procreation, were three diſtinct things before the Heavens were Created. *By* Place he means Matter, as being the Seat and Receptable. *By Being* or Exiſtence, the Intelligible Nature; and by Generation, the World not being yet Created, he only deſigns that Subſtance which was ſubject to Changes and Motions, diſpos'd between the forming Cauſe and the Thing form'd; tranſmitting hither thoſe Shapes and Figures which were there contriv'd and moulded. For which reaſon it was call'd Diviſible; there being a neceſſity of diſtributing Sence to the Senſitive, and Imagination to the Conſiderative Faculty. For the Senſitive Motion being proper to the Soul, directs it ſelf to that which is outwardly Senſible. As for the Underſtanding, it was fix'd and immoveable of it ſelf, but being ſettl'd in the Soul and becoming it's Lord and Governour, whirls about and finiſhes that Circular violence which cheifly labours to apply it ſelf to the eternally durable Subſtance. With great difficulty therefore did they admit a Con-

Conjunction, till the Diviſible at length intermixing with the Indiviſible, and the reſtleſly hurry'd with the Sleepy and motionleſs, conſtrain'd the Diverſly oppoſite to be glad of their Society. Yet the diverſly Oppoſite was not Motion, as neither was the *Same* Stability, but the Principal of Diſtinction and Similitude or *Identity*. For both the one and the other proceed from a different Principle; the *Same* from the Unite, the *Other* from the *Duad*, and theſe were firſt intermix'd with the Soul, being faſten'd and bound together by Number, Proportion, and Harmonical Mediums: So that the Other being riveted into the *Same* begets Diverſity and Diſagreement; and the *Same* being Fermented into the *Other* produces Order; and this is apparent from the firſt powers of the Soul; which are Judgment and Motion. Motion immediately ſhews it ſelf in the Heavens, giving us an Example of Diverſity in *Identity* by the Circumvolution of the fix'd Stars; and of Identitie in Diverſity by the Order of the Planets. For in them the *Same* bears the cheifeſt ſway; in Terreſtial Bodies quite the Contrary. Judgment has two Principles; Underſtanding from the *Same*, to judge of things in General; and Sence from the *Other* to judge of things in particular. Reaſon is a mixture of Both; Conſideration in reference to things Intelligible; and Opinion in things ſubject to Sence; making uſe of the Interdiſpos'd Organs of Imagination and Memory.

ry. Of which theſe in the *Same* produce the Other, and thoſe in the *Other* make the *Same*. For *Underſtanding* is the motion of the Conſiderative Faculty toward that which is permanent and ſtable. Opinion is a continuance of that which is perceiv'd by Sence upon that which is continually in Motion. But as for Fancy or Imagination, being a connexion of Opinion with Sence, the *Same* has plac'd it in the Memory : And the *Other* moves it again in the Difference between Paſt and Preſent, touching at the ſame time upon Diverſity and Identity.

But now let us take a draught of the correſponding compoſition of the Soul from the ſtructure of the Body of the Univerſe. There we find the Pure and Limpid Fire, together with the Earth, whoſe nature is ſuch as not to admit of mixture one with another but with great difficulty; or rather altogether obſtinately refractory to mixture and conſiſtency. God therefore placing n the middle between both, the Air next the Fire, the Water next the Earth, firſt of all temper'd the middlemoſt one with another, and next by the aſſiſtance of theſe two, He brought the two extreme Elements not only to mix with the middlemoſt, but alſo to a mutual cloſure and conjunction between themſelves. Then he drew together the *Same* and the *Other*, not immediately the one adjoyning to the other, but placing other Subſtances between, the Indiviſible next the *Same*, and the Diviſible next the *Other*, diſ-

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poſing each to each in convenient Order, and mixing the Extremes with the Middlemoſt. After which manner he interweav'd and tiſſu'd the whole into the form and compoſition of the Soul, compleating, as far as it was poſſible, ſimilitude out of things different and various, and one out of many. Therefore it is alleadg'd by ſome, that *Plato* erroneouſly affirm'd the Nature of the *Other* to be an Enemy to Mixture, as not being onely capable to receive it, but a friend of Change. Whereas that ſhould have been rather ſaid of the Nature of the ſame, which being Stable and an utter Adverſary to Mutability is ſo far from an eaſie and willing condeſcenſion to Mixture, that it flies & abhors it, to the end it may preſerve it ſelf pure and free from Alteration. But they who make theſe Objections againſt *Plato*, betray their own Ignorance, not underſtanding that the *Same* is the *Idea* of thoſe Things that always continue in the ſame ſtate and condition: and that the other is the *Idea* of thoſe Things which are ſubject to be variouſly affected; and that it is the peculiar Nature of the one to disjoyn, and ſeparate into many parts whatever it happens to lay hold upon; of the other, to cement and aſſimilate ſcatter'd and diſſentaneous Subſtances, till they reſume one particular form and Efficacy. And theſe are the powers and vertues of the Soul of the Univerſe. Which when they once enter into the Organs of corruptible Bodies, there the Form of

of the Binary and Boundleſs Principle ſhews it ſelf moſt briskly, while that of the unmixt and purer Principle lies as it were dormant in Obſcurity. And thus it happens, that a man ſhall rarely obſerve any ſuch ſort of Human Paſſion or Motion of the Underſtanding, where there ſhall not ſomething appear, either of Deſire or Emulation, Joy or Grief; (which certainly proceed from the more powerful ſwey of the Dual Principle in Terreſtial Bodies, as being ſubject to Diſorder and Exorbitancy) Severally Philoſophers therefore will have the Paſſions to be ſo many ſorts of Reaſonings; ſeeing that both Deſire, Grief and Anger are the Effects of Judgment. Others alledge the Vertues themſelves to be Paſſions; Fortitude being ſubject to Fear, Temperance to Voluptuouſneſs, and Juſtice to Avarice. Now the Soul being both Speculative and Practical, contemplating as well Generals as Particulars, and ſeeming to comprehend the One by the aſſiſtance of the Underſtanding and the other by the aid of Sence, Common Reaſon which encounters the *Same* in the *Other*, and the *Other* in the *Same*, endeavours by certain Limits and diſtinctions to ſeparate *One* from *Many*, and the Diviſible from the Indiviſible: but cannot accompliſh her deſign, nor be purely in one or the other, in regard the Principles are ſo odly interwoven and intermix'd, and confuſedly hudel'd together.

For this reaſon did God conſtitute a Receptacle for the *Same* and the *Other* out of the

the indiviſible and diviſible Subſtance to the end there might be Order in variety. For this was to have a Being, ſince that without theſe, the *Same* cannot be allow'd to have either Variety or Motion, or Procreation. Nor the *Other* be ſaid to have either Order, or Conſiſtence, or Generation. For ſhould we grant the *Same* to be different from the *Other*, and the *Other* to be the ſame with it ſelf, ſuch a Commixture would produce nothing Generative, but would want a Third, if I may ſo call it, *Matter*, to receive and be diſpos'd of by Both, And this is that Matter which God firſt compos'd, when he bounded the moveable Nature of Bodies, by the ſteadfaſtneſs of the Underſtanding. Now then as voice, meerly voice, is only an inſignificant and bruitiſh Noiſe; as Speech is only the Expreſſion of the Mind by ſignificant Utterance; as Harmony conſiſts of ſounds and Intervals; which being mix'd together produce Air and Melody; Thus the Paſſive Nature of the Soul was without limits, and unſtable, but afterwards became terminated by that common bound which circumſcribes the diviſible variety of Motion, which having compris'd the the *Same* and the *Other*, by the Similitudes and Diſſimilitudes of Numbers cauſing Concord of Diſagreement, becomes the Life of the World, ſober and prudent, Harmony it ſelf, and Reaſon by perſwaſion overuling Neceſſity, which by ſeveral is call'd *Fate* or Deſtiny; by *Empedocles* Friendſhip and Diſ-

cord; by *Heraclitus*, the Oppoſite ſtraining of the Congruity of the World, like the ſtrings of a Bow or Harp whoſe ends draw ſeveral ways; by *Parmenides* Light and Darkneſs; by *Anaxagoras*, Wiſdom and Folly; by *Zoroaſtres* God and the Devil, naming one *Oromaſdes*, the other *Arimanius*. Tho as for *Euripides*, he makes uſe of the Copulative erroneouſly for the Diſjunctive, where he ſays,

——*Jove, whether he may be*
Neceſſity that Natures Force controuls,
Or the intelligence of Human Souls

For indeed the Powers which bear Dominion over the Univerſe are Neceſſity and Wiſdom. This is that therefore which the Fabulous *Egyptians* intimate, feigning that when *Orus* was puniſh'd and diſmembr'd; he bequeath'd his Spirit and Blood to his Father, but his Fleſh and his Fat to his Mother; there being no part of the Soul which remain'd pure and unmix'd, or ſeparate from the reſt. For that, according to the Opinion of *Heraclitus*, Harmony Latent, is of greater value then that which is viſible, as being that wherein the Blending Deity conceal'd and ſunk all Varieties & Diſſimilitudes. Nevertheleſs there appears in the irrational part, a turbulent and boyſtrous temerity; in the rational part, an orderly and well marſhall'd prudence; in the ſenſitive part, the conſtraint of Neceſſity, but in the Underſtanding, entire and perfect Command of it ſelf. The limiting and bounding Power ſympathizes

thizes with the whole and the individual by reaſon of the nearneſs of their Relation. On the other ſide, the dividing Power fixes it ſelf upon particulars, by vertue of the diviſible Subſtance: and the whole rejoyces at the mutation of the *Same* into the *Other*, as occaſion requires. In like manner, the various inclinations of Men to Vertue and Vice, to pleaſure and toyl, as alſo the Enthuſiaſms and Raptures of Lovers, the combats of Honour with luſtful Deſires plainly demonſtrate the mixture of the Divine and Impaſſible, with the Mortal and Corporeal Part. Of which *Plato* himſelf calls the one *Concupiſcence* of pleaſures natural to our ſelves; the other an Opinion introduc'd from without aſpiring to the Cheifeſt Good. For paſſible Qualities of the Souls which are croſs'd and hurry'd to and fro by the affections ariſe from her ſelf; but ſhe participates of Underſtanding, as being infus'd from without, by the more worthy Principle, which is God. Nor is the Celeſtial Nature privileg'd from this. For ſometimes it is ſeen to encline the other way to the more powerful Revolution of the *Same*.

Nay there ſhall come a time, as it has happen'd already, when the World's moving Wiſdom ſhall grow dull and drowzy, drown'd in Oblivion of it's own Duty, while that which is familiar, and agreeable to the body from the beginning draws and Winds back the right hand Motion of the Univerſe, cauſing the Wheels to go ſlow and heavy;

Yet ſhall it not be able however to daſh in pieces the whole Movement, for that the *Better Part* rowſing and recollecting her ſelf, and obſerving the Pattern and Exemplar of the all-directing Deity, betakes her ſelf to ſpeedy imitation, and thereby retrieves her Negligence, and reduces all things again into their former Order.

Thus it is demonſtrable by many proofs, that the Soul was not the ſole Workmanſhip of the Deity, but that having in her ſelf a certain portion of innate Evil, it was by Him digeſted and beautifi'd, while He confind it's infinity to the *Unite*, to the end it might be a Subſtance within the Compaſs of certain Limits; intermixing Order, Mutation, and Variety by the force of the *Same* and the Other; and laſtly working into all theſe; as far as it was poſſible, a mutual Community and Friendſhip by the aſſiſtance of Numbers and Harmony. Concerning which things although you have heard frequent Diſcourſes, and have likewiſe read ſeveral Arguments and Diſputes committed to writing upon the ſame Subjects, it will not be amiſs for me alſo to give a ſhort accompt; after a brief Repetition of *Plato*'s own words. God, ſaith he, in the firſt place withdrew one part from the whole, which done, he took away the half of that; from thence a Third part, *Seſquialter* in proportion to the Second, and Triple to the Firſt: Then a Fourth part, double to the Second; next a Fifth part, being the Triple

Triple of the Third; then a Sixth, the eight part of the Third; and laſtly a Seventh, being the twenty Seventh part of the firſt. This done, he fill'd up the Duple and Triple Intervals, retrenching alſo from thence certain other particles, and placing them in the midſt of thoſe Intervals; ſo that in every Interval there might be two *Mediettes*, the one exceeding and being exceeded by one and the ſame part of the Extreams; the other equally exceeding and being equally exceeded by the ſame number. Now in regard that from theſe Connexions in the firſt ſpaces there aroſe the Intervals of *Seſquialters*, *Seſquitertes*, and *Octaves*, he fill'd up all the *Seſquitertes* belonging to the *Octave* Interval; leaving a part of every one, and the diſtance of the Part ſo taken from number to number having for their bounds or limits 256, and 343. Here the Queſtion will be firſt concerning the Quantity, next concerning the Order, and in the Third place concerning the force and vertue of the Numbers. As to the Quantity, we are to conſider which he takes in double Intervals. As to the Order, whither they are to be plac'd in one Row, according to the Direction of *Theodorus*, or as *Cranter* will have them, in the Form of a Λαμδα, placing the *Unite* at the top, and the Duples and Triples apart by themſelves in two ſeveral Files. Laſtly, we are to examin of what uſe and vertue they are in the Structure and Compoſition of the

Soul. As to the first, we shall relinquish the Opinion of those who affirm, that it is enough, in proportions, to consider the nature of the Intervals, and the *Medieties*, which fill up their vacancies: The Demonstration being to be made out in whatsoever Numbers that have spaces sufficient to receive the aforesaid Proportions. For this being granted, it makes the Demonstration obscure without the help of Schemes, and drives us from another Theory, which carries with it a delight not unbecoming Philosophy.

	1	Beginning therefore from the *Unite*, let us place the Duples
2	3	and Triples apart; and there
4	9	will be on the one side, 2, 4, 8.
8	27	on the other 3, 9, 27. Of which

numbers including the *Unite*, two and four make seven, besides that the Number circumscribing the whole Number is the *Seventh*. For not only here, but upon other occasions, the sympathy of the *Quaternary* Number with the *Septenary* is apparent. For there is this peculiar to that *Quaternary* Number *Thirty Six* so much celebrated by the *Pythagoreans*, for this more particularly worthy Admiration, that it is compos'd of the four first even numbers; and the four first odd Numbers.

The Fourth Connexion is made of Numbers put together in Order: The first Connexion being of one and two; the second of Odd. For placing the Unite which is com-

common to both before, he firſt takes eight and then 27, as it were pointing out with the finger where to place each particular ſort.

Even Number

1
2 —— 2
4
4 —— 8
32
36

Odd Number

7
3 —— 3
9
3 —— 9
27
36

Theſe places are ſo deprav'd in the Original, that the Sence is loſt.

But it belongs to others to explain theſe things more accurately and diſtinctly; while we content our ſelves with only what remains, as peculiarly proper to the ſubject in hand. For it was not out of Vain-glory, to boaſt his skill in the Mathematical Sciences that *Plato* inſerted in a Treatiſe of Natural Philoſophy this diſcourſe of Harmoniacal and Arithmatical *Medieties*, but believing them both apt and convenient to demonſtrate the ſtructure and compoſition of the Soul. For ſome there are who ſeek theſe proportions in the ſwift Motions of the Sphears of the Planets, *Others* rather in the Diſtances, others in the Magnitude of the Stars; others more accurate and nice in their Inquiry, ſeek for the ſame proportions in the Diame-

ters of the *Epicycles*: as if the Supream Architect, for the ſake of Theſe, had adapted the Soul, divided into ſeven parts, to the Celeſtial Bodies. Many alſo there are, who hither transfer the Inventions of the *Pythagoreans*, tripling the diſtances of Bodies from the Middle. This is done by placing the *Unite* next the Fire; *Three*, next the Earth which is Oppoſite to our Earth; *Nine*, next the Earth; 27, next the Moon. Next to *Mercury* 84. Upon *Venus* 243, and upon the *Sun* 729. Which is both a *Tetragonal* and *Cubical* Number: from whence it is, that they alſo call the *Sun* a *Tetragon* and a *Cube*: and by this way of tripling they alſo reduce the other *Stars* to proportion. But theſe people may be thought to dote, and to wander very much from reaſon, if there be any uſe of Geometrical Demonſtration, ſince by their miſtakes we find that the moſt probable proofs proceed from thence; and that though they who moſt ſtrictly adhere to Probability, do not always make out their Poſitions ſo exactly, yet they approach the neareſt to Truth, when they ſay that the Diameter of the *Sun*, compar'd with the Diameter of the Earth, bears the proportion of 42 to 1. The Diameter of the Earth to that of the *Moon* carry's a Triple Proportion. And for that which appears to be the leaſt of the fix'd *Stars*, the Diameter of it is no leſs then the third part of the Diameter of the Earth, and the whole Globe of the Earth to the whole Globe of the

the *Moon* is as ſeven to Twenty One. The Diameters of *Venus* and the Earth bear a duple, the Globes or Sphears of Both an *Octave* proportion. The diſtance of the Shadow of the *Eccliptic* to the Diameter of the *Moon* holds a Triple Proportion and the Deviation of the *Moon* from the middle of the Signs either to the one or the other ſide, is a twelfth part. Her Poſitions as to the *Sun* either in *Triangular* or *Quadrangular* diſtances gives her the Form when ſhe appears as in the firſt Quarter, and almoſt at the Full: but when ſhe comes to be quite Round, that is, when ſhe has run through half the Signs, ſhe then makes as it were a kind of Concord of a *Diapaſon*. But in regard the Motions of the *Sun* are ſloweſt when he arrives at the *Solſtices*, and ſwifteſt when he comes to the *Equinoxes*, by which he takes from the Day or adds to the Night, the proportion holds thus. For the firſt thirty days after the Winter *Solſtice*, he adds to the Day a ſixth part of the length wherein the longeſt Night exceeded the ſhorteſt: the next thirty dayes he adds a third part; to all the reſt till the *Equinox*, by *Sextuple* and triple Diſtances to even the Irregularity of time.

Moreover the *Caldeans* make the Spring to hold the Proportion of a *Diateſſaron* to *Autumn*; of a *Diapente* to the Winter, and of a *Diapaſon* to the Summer. But if *Euripides* rightly divide the Year, where he ſays.

Six

(raign;
Six Months the Parching Heats of Summer
And six of hoary Winters cold complain:
(array,
Two Months doth vernal Pride the Fields
And two Months more to *Autumn* Tribute pay.

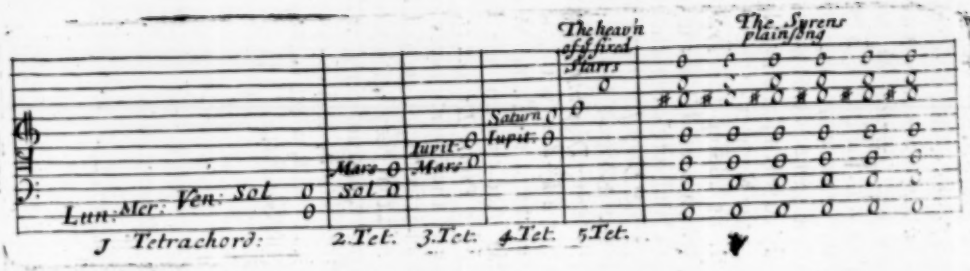
then the Seaſons ſhall be ſaid to change in *Octave* proportion.

Others there are, who fancy the Earth to be in the Loweſt ſtring of the Harp according to the moſt antient Scale call'd *Proslambanomenos* or *Are*, and ſo proceeding place the *Moon* in *B mi*: *Mercury* and *Venus* in *C fa ut* and *D ſol re*; the *Sun* they likewiſe place in *Elami*, as in the midſt of the *Diapaſon* a Fifth above the Earth, and a Fourth from the Sphear of the fixed Stars. But neither does this pleaſant conceit of theirs come near the Truth, neither do they in any wiſe approach the accurateneſs of Proportion.

However, they who will not allow theſe things to depend upon *Plato's* ſentiments, yet will they grant the ſame to partake of Muſical Proportions. So that there being five *Tetrachords* of Baſe and Tenor, of Mean Notes conjoyn'd from *Alamire* with *B* flat, and Notes diſjoyn'd from *B* ſharp to *Elimi* ſharp, and the Treble *Tetrachord* from *Elimi* to *Alamire* in *G ſol re ut* Cliff in theſe five Diſtances they place all the Planets; making the firſt *Tetrachord* from the *Moon* to the *Sun*, all obſerving the Solar Motion: the next from the *Sun* to the Fiery Planet of *Mars*

Mars: the third between this and *Jupiter*, the fourth from thence to *Saturn*, and the fifth from *Saturn* to the Sphere of the Fix'd Stars: So that the Sounds and Notes which bound the five *Tetrachords* bear the same proportion with the Intervals of the Planets. This might be more probable among the Antient Musitians, who as well we know confin'd their Scale to seven standing Notes equal in number to the Number of the Planets. But the Moderns adding the *Proslumbanomenos* or *Are*, which is a full Tone in cescent from *B mi*, have multiply'd the whole Scheme into the double *Diapason*, and thereby confounded the Natural Order of the Concords, while the *Diapente* happens to be before the *Tetrachordon*, with the Addition of the whole tone in the Base. Whereas *Plato* makes his Addition in the Upper part From in his *Politic Discourses*, he says that every one of the *Eight* Spheres souls about a *Syren* which is fix'd upon each of the Tuneful Globes, and that they all sing one unvary'd Counterpoint, and unfigur'd, without diversity of Modulation, taking every one their peculiar Concords, which together compleat a Melodious Gonsort.

They


The heavn of ye first Starrs
The Syrens plain Song
Saturn
Iupit.
Iupit.
Mars
Mars
Sol
Luna Mer: Ven: Sol
1 Tetrachord:
2 Tet.
3 Tet.
4 Tet.
5 Tet.

They further add, that their Harmonious plain Song ſerves them to celebrate ſeveral Divine Myſteries no leſs delightfully uſeful, while Celeſtial Voices according with Heavenly Inſtruments, may ſeem to ſerve as a recreation to thoſe that are oblig'd continually to daunce the Sacred Rounds of Nature. Nor was their neceſſity of a fuller Chorus, in regard that within the Confines of eight Notes, lay the firſt bounds and limits of all Duple and Triple Proportions; The Unite being added to the ſeparations of the Even and Odd Numbers.

And certainly from hence it was, that the Antients rais'd their Invention of Nine Muſes; of which Eight were employ'd in Celeſtial Affaires; the Ninth was to take care of things Terreſtial, and to reduce and reform the inequality and confuſion of Error and jarring Variance.

Now then conſider whether the Soul does not rowl and turn and manage the Heavens, and the Celeſtial Bodyes by means of thoſe Harmonious Concords and equal Motions that are wrought and fermented within her; being her ſelf moſt wiſe and moſt juſt: and ſuch ſhe became by Vertue of Harmonical Proportions. Whoſe Images are imprinted by the Incorporeal into the diſcernable and viſible Parts and Bodies of the World. But the Chief and moſt predominating Power is mix'd in the Soul, which renders her obſequient and Obedient to the moſt Supreme and Divineſt Part, of all the

reſt

reſt at the ſame time unanimouſly conſenting. For the Soveraign Artificer and Creator finding a ſtrange Diſorder and Erroneous Confuſion in the Motions of the diſcompos'd and unruly Soul, which was ſtill at variance with her ſelf, ſome things he divided and ſeparated, others be brought together and reconcil'd to a mutual Sympathy, making uſe of Harmony and Numbers. By vertue of which the ſlighteſt and meaneſt of inſenſible ſubſtances, even Sticks and Stones, the Roots of Plants, the Rinds of Trees, the Skins and Excreſcences of Beaſts, with the ſuperfluities of their Concoction, according to their various mixtures, Compoſitions and Temperatures, ſome become the charming Objects of the ſight, others afford moſt pleaſing Perfumes and wholſome Medicaments for the ſuccour and releif of Mankind; while others are wrought and hollow'd to ſend forth thoſe pleaſing ſounds that raviſh even the Soul it ſelf with the Reflections of her conceal'd Beauties and Concinnities. And for this reaſon it was that *Zeno* the Citizen encourag'd and perſwaded Youth to frequent the Theaters, there to obſerve the Variety of of Melodious ſounds that proceeded from Horns or Cornets, Wooden Ho-boys, Flutes and Reeds, or any other Muſical Inſtruments, to which the Contrivance of Art had rightly apply'd the Reaſon of Number and Proportion. Not that we will here maintain with the *Pythagoreans* that all things reſemble

reſemble Number, for that requires a long diſcourſe to prove it But where Mutual Society and Sympathy ariſes from Diſcord and Diſſimilitude, that the Cauſe of this is Moderation and Order was a thing not conceal'd from the leſs ſtudious Poets; who therefore to Perſons full of Humanity, ſweet of diſpoſition and friendly gave the Epithite of *eevenly concinnated:* On the other ſide men of rugged and Malitious diſpoſitions they call'd *Uneevenly Temper'd*, as if Enmity and Diſcord were nothing but a ſort of Diſproportion. For this reaſon, He who writes *Pindarus*'s *Elegy* gives him this Encomium.

——So were his Manner's fram'd
That Strangers ſtill his ſweet demeanor fam'd;
To all Domeſtic-born a Friend ſo True,
That they that knew him only Friendſhip knew.

The Poets plainly hence inferring Complacency of Humour and the Aptitude of a perſon to fit himſelf to all tempers to be an Excellency aſpiring to Vertue it ſelf. Which *Pindarus* himſelf alſo teſtifies ſpeaking of *Alcimedon*.

He fears not Orcus nor the Stygian Night,
Who acts in Conſonance with Truth and Right.

Nor muſt we believe that the *Theologiſts*, who were the moſt antient Phyloſophers, order'd the Pictures and Statues of the Gods to be made with Muſical Inſtruments in

in their Hands, as if they thought the Gods no better then Pipers or Harpers, but to ſignifie that nothing ſo much denoted the ſtructure of the World to be the Maſter-piece of a God, as the Order and Sympathy of the Creation.

Now then as it would be abſur'd and ridiculous for any Man to ſearch for *Seſquiterces*, *Seſquialters* and Duples in the Neck or Belly or Sides of a *Lute* or *Harp*, (though every one of theſe muſt alſo be allowed their *Symmetry* of length and thickneſs) the Harmony and Proportion of Concords being to be ſought for in the ſounds; ſo 'tis moſt probable that the Bodies of the Stars, the diſtances of the Sphears, and the ſwiftneſs of their Motions and Revolutions, as Inſtrumental Organs have their ſundry Proportions as well one to another as to the whole Fabrick, though the Meaſure of the quantity be unknown to us. However we are to imagine that the Principle Effect and Efficacy of theſe Numbers and Proportions, which the ſupream Architect made Uſe of, is that ſame Agreement, Harmony and conſent of the Soul with it ſelf, by means of which Numbers ſhe repleniſh'd the Heavens themſelves, when ſhe came to actuate and perform her Office there, with ſo many infinite Beauties, & governs the Earth by vertue of the ſeveral Seaſons, and o-Alterations wiſely and Artificially meaſur'd and vary'd as to Mixture and Temperature, as well for the Generation as Preſervation of all Terreſtiall Productions.

Plutarch

That a Philoſopher *ought chiefly to Converſe with great* MEN.

Tranſlated from the GREEK of PLUTARCH by *Knightly Chetwood.*

This Epiſtolary diſcourſe was wrote againſt an ill bred ſort of Philoſophers, who neither would take the charge of the Education of great perſons themſelves, nor would ſuffer others to do it, tho the Author ſeems here only to vindicate his Friend, it is in Truth an Apology for himſelf, who bred up an Emperor, and ſpent moſt part of his time (to good purpoſe) in the greateſt Court in the World: This and ſeveral other of his moral Diſcourſes ſeems to be haſtily dictated, ſo that there is no great choice in his Words, or meaſure in his Periods, or ſtrict method in the whole: However the Treaſure of ancient Learning and good ſence, which is to be found in him, as it was frequently made uſe of by the moſt Eloquent Greek Fathers ſo is it ſufficient to recommend his works to all lovers of Learning, and good Manners.

THE Reſolution which you have taken to enter into the Friendſhip and Familiarity of *Soranus*, that by the frequent opportunities of converſing with him, you may cultivate and improve a Soil, which gives ſuch *early* promiſes of a *plentiful Harveſt*, is an undertaking which will not only oblige his Relations and Friends, but redound very much to the advantage of the *publick*; and (notwithſtanding the Peeviſh Cenſures of ſome Moroſe or Ignorant People) it is ſo far from being and argument of an aſpiring and vainglorious Temper, that it ſhows you to be a Lover of Vertue and good manners, and a zealous Promoter of the common Intereſt of Mankind.

They themſelves are rather to be accuſed of an *indirect*, but more *Vehement* ſort of Ambition, who would not upon any Terms be found in the Company, or ſo much as be ſeen to give a civil ſalute to a Perſon of quality. For how unreaſonable would it be to enforce a well diſpoſed Young Gentleman, and one who needs the direction of a wiſe Governour to ſuch complaints as theſe, I could wiſh that inſtead of theſe advantages of Fortune, this Title and this Eſtate to which I was born, that I had been the Son of ſome Scriviner or pitiful Mechanic, that I might like them, have the Converſation of ſuch a Man as *Socrates*, enjoy his Company, and hear his inſtructive Leſſons of Morality.

So

So far I am ſure was an excellent Philoſopher from being of their humour, that when he was cenſured for expoſing and proſtituting the Dignity of Philoſophy, by his freedom to all comers, he anſwered, *That he could wiſh that Nature had given underſtanding to wild Beaſts, that they too might be capable of being his Hearers.* Shall we then deny that priviledge to Men of Intereſt and Power, which this good man would have communicated (if it had been poſſible) to the bruit Beaſts? But theſe Men have taken up a falſe notion of Philoſophy, they make it much like the Art of *Statuary*, whoſe buſineſs is to carve out a liveleſs Image, in the moſt exact figure and proportions, and then to raiſe it upon its pedeſtal, where it is to continue for ever, the true Philoſophy is of a quite different nature, it is a ſpring and principle of *Motion* where ever it comes; it makes men active and induſtrious, it ſets every *Wheel* and faculty of *going*, it ſtores our *Minds* with axioms and rules, by which to make a ſound Judgment, it determines the *Will* to the choice of what is honourable and juſt: and it wings all our *faculties* to the ſwifteſt Proſecution of it. It is accompanied with an *Elevation* and *Nobleneſs* of mind, joyned with a *coolneſs* and *ſweetneſs* of Behaviour? Back'd with a *becoming aſſurance* and *inflexible reſolution*. And from this diffuſiveneſs of the Nature of *good*, it follows that the beſt and moſt *accompliſhed* Men are inclined to converſe with perſons of the high-

Ariſto of Chios.

eſt condition. Indeed a Phyſitian if he have any good nature and ſence of honour, would be more ready to cure an *Eye* which is to *ſee* and to *watch* for a great many thouſands, than that of a private Perſon; how much more then ought a Philoſopher to form and faſhion, to rectifie and cure the *Soul* of ſuch an one, who is (if I may ſo expreſs it) to *inform* the *Body Politic?* Who is to think and underſtand for ſo many others, to be in a great meaſure the *Rule* of *Reaſon*, the *Standard* of *Law* and *Model* of *Behaviour*, by which all the reſt will ſquare and direct their Actions? Suppoſe a Man to have a Talent at finding out Springs, and contriving of aquæducts (a piece of skill for which *Hercules* and others of the Ancients are much celebrated in Hiſtory) ſurely he could not ſo ſatisfactorily employ himſelf in ſinking a Well, or deriving Water to ſome private Seat, or contemptible Cottage, as to ſupply Conduits to ſome *fair* and *populous* City, to relieve an Army juſt periſhing with thirſt, or to refreſh and adorn with *Fountains* and cool *Streams*, the beautiful Gardens of ſome *Glorious Monarch*. There is a paſſage of *Homer* very pertinent to this purpoſe, in which he calls *Minos* Διὸς μεγάλου ἑταῖρον which as *Plato* interprets it, ſignifies the *Diſciple* and *Companion* of *Jupiter*, it were beneath his Dignity indeed to teach private men, ſuch as care only for a family, or indulge their uſeleſs Speculations; *but Kings are Scholars Worthy the Tuition of a God.* Who when they

they are well adviſed, juſt, good and magnanimous, never fail to procure the peace and proſperity of all their Subjects. The Naturaliſts tell us that the *Eryngium* or *Eringo* hath ſuch a property with it, that if one of the Flock do but taſte it, all the reſt will ſtand ſtock ſtill in the ſame place, till the Shepherd had taken it out of its mouth. *Whether this be true or no* it is manifeſt by experience, that the Effluvias of Power (the actions and examples of great Men) have ſuch a *peircing* and *aſſimilating* quality, that fire it ſelf ſcarce excels them in Activity. The effects of *Philoſophy* indeed are different according to the difference of inclinations in Men, if indeed it lights on ſuch a one who loves a dull and inactive ſort of life, that makes himſelf the *Center*, and the little conveniences of life the *Circumference* of all his thoughts, ſuch a one does *Contract* the *Sphere* of her *Activity*, ſo that having only made eaſie and comfortable the life of a ſingle Perſon, it fails and dies with him: but when it finds a man of a *ruling Genius*, one fitted for Converſation, and able to grapple with the difficulties of publick buſineſs, if it once poſſeſs him with principles of *Honeſty*, *Honour* and *Religion*, this man takes a compendious method, by doing good to one to oblige a great part of mankind. Such was the effect of *Anaxagoras* his Converſation with *Pericles*, *Plato*'s with *Dion*, and of *Pythagoras* with the principal Stateſmen of all *Italy*. *Plato* himſelf took

ἀπορροίαι τῆς δυνάμεως.

συγκαταθέσεις

a Voyage when he had the concern of an expedition lying upon him, to ſee and hear *Athenidorus*, and *Scipio* ſent for *Panetius*, when he was Commiſſioned by the Senate to take a Survey of the manners of the Juſtice or Injuſtice, which was practiſed in their Provinces; and what a pretty ſort of return would it have been in *Panetius* to ſend word back —— if indeed you were in a private Capacity, *John a Nokes* or *Jack a Stiles*, that had a mind to get into ſome obſcure Corner or Cell, to State *Caſes* and reſolve *Syllogiſms*, I ſhould very gladly have accepted your Invitation but now becauſe you are the Son of *Paulus Æmilius*, twice Conſul, and Grandſon of that *Scipio*, who was Sirnamed from his Conqueſt of *Hannibal* and *Afric*, I cannot with honour hold any Converſation with you.

As *Poſidonius* obſerves.

The Objection which they bring from the two kinds of *Diſcourſe*, one of which is *mental*, the other *expreſs'd in words* or interpretative of the former, together with the Poetical Trappings which belong to the Diſtinction are ſo ſtale and pedantical, that they are beſt anſwered by Laughter or ſilence; however thus much ſhall be ſaid, that the end of them both is to keep our minds in the firſt place in a good and even Compoſure, and next to keep up a good Correſpondence with others; for he that hath attained to Vertue by the Methods of Philoſophy hath his mind always in Tune and good Temper; he is not ſtruck with thoſe

Ἔρμις ἐνδιάθετος, & Ἔρμις προφορικός.

Re-

Reproaches of Conſcience, which cauſe the acuteſt Senſe of Pain, and are the natural puniſhments of our Follies; but he enjoys (the great *Prerogative* of a good man) to be always eaſie and in amity with himſelf.

No factious *luſts*, *reaſons* juſt *Powers* controul,
Nor kindle Civil Diſcord *in his Soul.*

His Paſſion does not ſtand in defiance to his reaſon, nor do his Reaſonings croſs, and thwart one the other, but he is always conſiſtent to himſelf; the very *Joys* of wicked men are *tumultuary* and *confus'd*, like thoſe who dwell in the Borders of two great Empires at variance, always *inſecure*, and in perpetual Alarms; whilſt a Good Man enjoys an uninterrupted *Peace* and *Serenity* of mind, which excels the other not only in *duration*, but in *Senſe* of pleaſure too. As for the other Sort of Reaſon, that which conſiſts in expreſſion of it ſelf to others, *Pindar* ſays very well, that it was not mercenary in old time, nor indeed is it ſo now, but by the baſeneſs and ambition of a few is made uſe of to ſerve their poor ſecular Intereſts; for if the Poets repreſent *Venus* her ſelf as much offended with thoſe, who make a Trade and Traffick of the Paſſion of Love; how much more reaſonably may we Suppoſe that *Urania*, and *Clio* and *Caliope* have an Indignation againſt thoſe who ſet Learning, and Philoſophy to Sale? Certainly the gifts and endowments of the Muſes ought much ra-

a Voyage when he had the concern of an expedition lying upon him, to see and hear *Athenidorus*, and *Scipio* sent for *Panetius*, when he was Commissioned by the Senate to take a Survey of the manners of the Justice or Injustice, which was practised in their Provinces; and what a pretty sort of return would it have been in *Panetius* to send word back ——— if indeed you were in a private Capacity, *John a Nokes* or *Jack a Stiles*, that had a mind to get into some obscure Corner or Cell, to State *Cases* and resolve *Syllogisms*, I should very gladly have accepted your Invitation but now because you are the Son of *Paulus Æmilius*, twice Consul, and Grandson of that *Scipio*, who was Sirnamed from his Conquest of *Hannibal* and *Afric*, I cannot with honour hold any Conversation with you.

As *Posidonius* observes.

The Objection which they bring from the two kinds of *Discourse*, one of which is *mental*, the other *express'd in words* or interpretative of the former, together with the Poetical Trappings which belong to the Distinction are so stale and pedantical, that they are best answered by Laughter or silence; however thus much shall be said, that the end of them both is to keep our minds in the first place in a good and even Composure, and next to keep up a good Correspondence with others; for he that hath attained to Vertue by the Methods of Philosophy hath his mind always in Tune and good Temper; he is not struck with those

Ἕρμης ἡγεμὼν, & Ἕρμης διάκτορος.

Re-

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ther to be priviledged from ſuch mean conſiderations,——if indeed ſome have made Fame and Reputation one of the ends of their Studies, they uſed it only as an Inſtrument to get Friends, ſince we find by common obſervation that men only praiſe them whom they love, if they ſought it for its own praiſe, they were as much miſtaken as *Ixion*, when he embraced a *Cloud* inſtead of *Juno*; for there is nothing ſo fleeting, ſo changeable and inconſtant as popular applauſe, it is but a *pompous ſhadow*, and hath no manner of ſolidity and duration in it; but a wiſe man if he deſign to engage in buſineſs and matters of State, will ſo far aim at Fame and Popularity, as that he may be better enabled to benefit others; for it is a difficult and very unpleaſant Task to do good to thoſe who are *diſaffected* to our perſons. It is the good opinion men have of us, which diſpoſes Men to give credit to our Doctrine: As light is a greater good to thoſe who ſee others by it, then to thoſe who only are ſeen: So is Honour of a greater benefit to thoſe who know how to uſe it, than to thoſe who are careleſs or inſenſible of it. But even ſuch a one who withdraws himſelf from the noiſe of the World, who loves privacy and indulges his own thoughts will ſhow that reſpect to the good word of the People, as *Hippolytus* did to *Venus*; though he abſtain from her *Myſteries*, he will pay his Devotions at a *Diſtance*, but he will not be ſo *Cynical* and ſullen, as not to hear with glad-

gladneſs the commendations of vertuous men like himſelf; he will neither engage himſelf in a reſtleſs purſuit of Wealth, Intereſt or Honour, nor will he on the other hand be ſo ruſtick and inſenſible as to refuſe them in a moderate degree; when they fairly come in his way; in like manner he will not Court and follow handſome and beautiful Youths, but will rather chooſe ſuch who are of a *teachable* Diſpoſition, of a gentile behaviour and lovers of Learning: The Charmes and Graces of Youth will not make a Philoſopher ſhy of their Converſation, when the endowments of their minds, are anſwerable to the Features of their Bodies; the caſe is the ſame when greatneſs of place and fortune concur with a well diſpos'd mind in the ſame Perſon, he will not therefore forbear loving and reſpecting them, nor be afraid of the name of a *Courtier*, nor think it a *Curſe* that ſuch *Attendance* and *dependance* ſhould be his *Fate*,

Thoſe who chaſt Venus *gifts* prophanely *ſly*,
Were born unlovely, unlamented *dy*.

The application is eaſie to the matter in hand.

A Philoſopher therefore though of a retir'd humour, will be thus affected; but ſuch a one who generouſly deſigns his ſtudies for the publick Advantage, will chearfully embrace their advances of Friendſhip, will hear as well as be heard, lay aſide his Scholaſtical

laſtical Terms and Diſtinctions, nor confound his novices with the *barbarous* ſound of *baralypton*.

I plow the ſpacious Berecynthian *fields*,

ſays one boaſtingly in the Poet; the ſame Man if he were as much a Lover of Mankind, as of Husbandry, would much rather beſtow his Pains on ſuch a Farm, the Fruits of which would ſerve a great number, then to be always dreſſing the Olive-yard of ſome *Cynical Malecontent*, which when all was done would ſcarce yield oyl enough to dreſs a *Salad*, or to ſupply his *Lamp* in the long Winter Evenings. *Epicurus* himſelf, who places happineſs in the profoundeſt quiet, and ſluggiſh inactivity, as the only ſecure harbour from the ſtorms of this troubleſom World, could not but confeſs * that it is *both more noble and delightful to do, than to receive a kindneſs*; for there is nothing which produces ſo humane and genuine a ſort of pleaſure, as that of doing good, he who firſt gave the Name to the three *Graces* well underſtood this, for they all ſignifie * *Delectation* and *Joy*. This is ſo evidently true, that we all receive good turns bluſhing, and with ſome confuſion, but we are always gay and well pleaſed, when we are conferring one.

If then it is ſo pleaſant to do good to a few, how are their Hearts dilated with joy, who are *Benefactors* to whole *Cities*, *Provinces* and *King-*

* Almoſt the ſame words with thoſe of our *Saviour*. *Is it more bleſſed to give than to receive*. So that a Man can ſcarcely be a true *Epicure* without practiſing ſome of the Maxims of Chriſtianity.

Aglaia, Euphroſyne and *Thalia*.

Kingdoms? and ſuch Benefactors are they who inſtill good Principles into thoſe, upon whom ſo many Millions do depend: On the other hand, thoſe who debauch the minds of great Men, as *Sychophants*, *falſe Informers*, and *Flatterers* worſe then both, manifeſtly do, are the *Center of all the Curſes* of a Nation, as Men who do not only infuſe deadly poyſon into the *Ceſtern* of a private *Houſe*, but into the publick Springs of which ſo many Thouſands are to Drink. The People therefore thought it ſufficient puniſhment for the hangers on of *Callias*, to have that biting Poet *Eupolis* expoſe them in his Comedies: But as for the favorites of thoſe execrable Tyrants, *Apollodorus*, *Phalaris* and *Dyonyſius*, they rack'd them, they fleed them alive, they roaſted them in ſlow Fires, they looked on them as the very Peſts of *Society* and Diſgraces of *Humane Nature*, for to debauch a ſimple Perſon is indeed an ill thing, but *to corrupt a Prince is an infinite Miſchief*: In like manner, he who inſtructs an ordinary Man, makes him to paſs his life decently and with comfort, but he who inſtructs a Prince, by correcting his errors and clearing his underſtanding, is a *Philoſopher for the publick*, by rectifying the very moule and model by which whole Nations are form'd and regulated. It is the cuſtom of all Nations to pay a peculiar honour and deference to their *Prieſts*, and the reaſon of it is, becauſe they do not only pray for good things for themſelves, their own Families and

and Friends, but for *whole Communities*, for the whole ſtate of Mankind, yet we are not ſo fond as to think that the Prieſts make the Gods *givers of good things*, or inſpire a Vein of beneficence into them, but only make their ſupplications to a being, which of *its ſelf* is inclineable to anſwer their requeſts; but in this a good Tutor hath the priviledge above the Prieſts, he effectually renders a Prince more diſpoſed to Actions of Juſtice, of Moderation and Mercy, and therefore hath a greater ſatisfaction of mind, when he reflects upon it.

For my own part I cannot but think that an ordinary Mecanick, for inſtance, a Maker of Muſical Inſtruments would be much more attentive and pleaſed at his work, if his Harp were to be *touched* by the famous *Amphion*, and in his hand to ſerve for the *Builder* of *Thebes*, or if that *Thaletas* the *Candidate* had beſpoke it, who was ſo great a *Maſter*, that by the force of his Muſick he pacified a popular tumult amongſt the *Lacedæmonians*. A good natured Shipwright would ply his work more heartily, if he were to make the *Steerage* for the *Admiral Galley* of *Themiſtocles*, when he fought for the liberty of *Greece*, or of *Pompey*, when he went on his expedition againſt the *Pirates*, what exſtacy of delight then muſt a Philoſopher be in when he reflects, that his *Scholar* is a Man of Authority, a Prince or great Potentate, that he is employ'd in ſo publick a work, giving *Laws* to him who is to give

Laws

Laws to a whole Nation, who is to puniſh Vice, and to reward the Vertuous with Riches and Honour? The Builder of the *Argo* certainly would have been mightily pleaſed, if he had known what *Noble Mariners* were to row in his Ship, and that at laſt ſhe ſhould be *Tranſlated* into *Heaven*; and a ſmith would not be half ſo much pleaſed to make the Iron-work for a Coach, as to beat out the Plates on which *Solons Laws* were to be engrav'd. In like manner the Diſcourſes and Rules of Philoſophy being once deeply ſtamp'd and imprinted on the minds of great Perſonages, will ſtick ſo cloſe, that the Prince ſhall ſeem no other then *Juſtice Incarnate* and *Animated* Law: This was the Deſign of *Plato*'s Voyage into *Sicily*, he hoped that the Lectures of his Philoſophy would ſerve for Laws to *Dioniſius*, and bring his affairs again into a good poſture: But the Soul of that unfortunate Prince was like Paper *Scribled* all over with the *Characters* of Vice, its piercing and corroding quality had *ſtained* quite through, and ſunk into the very *ſubſtance* of his Soul: In ſuch Caſes it is the beſt courſe to *give them over* betimes; for it is a great Truth, that *Vice hath its certain Period, after which it becomes deſperate and incurable.*

A DISCOURSE Concerning SOCRATES HIS DÆMON.

Done into Engliſh by T. C.

VOL. II. PART VI.

Archidamus. I Heard lately, *Cephiſias*, a neat ſaying of a Painter, comprized in a ſimilitude upon thoſe that came to view his Pictures; for he ſaid, *The ignorant and unskilful were like thoſe that ſaluted a whole Company together; but the Curious and Knowing*

like thoſe that Complemented each ſingle perſon; for the former take no exact, but only one general view of the performance; but thoſe that with judgment examine part by part take notice of every ſtroak that is either well or ill done in the whole Picture: The ſame may be apply'd to real Actions; The duller and lazy ſort are abundantly ſatisfied with a ſhort account, and upſhot of any buſineſs: But he that is of a generous and noble temper, that is fitted to be a ſpectator of Virtue, as of a curious piece of Art, is more delighted with the particulars: For upon a general view, much of Fortune is diſcovered; but when the particulars are Examined, then appear the Art and Contrivance; the boldneſs in conquering intervening Accidents, and the reaſon that was mixt with, and tempered the heat and fury of the undertakers: ſuppoſe us to be of this ſort, and give us an account of the whole deſign, how from that very beginning 'twas carry'd on, what company you kept, and what particular Diſcourſe you had that day: A thing ſo much deſired, that I proteſt I would willingly go to *Thebes* to be inform'd, did not the *Athenians* already ſuſpect me to lean too much to the *Bœotian* Intereſt.

Cephiſias. Indeed *Archidamus*, your kind eagerneſs after this ſtory is ſo obliging, that, ſetting aſide all other buſineſs, I ſhould have come on purpoſe to give you a relation: But ſince I am now come upon an Embaſſy, and have nothing to do till I receive an Anſwer to my Memorial, to be uncivil, and not ſa-

tisfy

tisfy the requeſt of an obliging Friend, would revive the old reproach that hath been caſt upon the *Bœotians* for moroſe ſullenneſs and hating good Diſcourſe, a reproach which began to die in *Socrates* his time: But as for the reſt of the Company, pray Sir, are they at leiſure to hear ſuch a ſtory, for I muſt be very long, ſince you injoyn me to add the particular Diſcourſes that paſt between us.

A. You don't know the Men, *Cephiſias*, tho they are worthy your acquaintance; men of good Families, and no Enemies to you: This is *Lyſitheides Thraſibulus*'s Nephew; this *Timotheus* the Son of *Conon*; theſe *Archin*'s Sons; and all the reſt my very good acquaintance, ſo that you need not doubt a favourable, and obliging Audience.

C. Very well; but where ſhall I begin the ſtory, how much of theſe Affairs are you acquainted with already?

A. We know, *Cephiſias*, how matters ſtood at *Thebes* before the Exiles returned, *viz.* How *Archias*, *Leontidas*, and their Aſſociates, having perſwaded *Phœbidas* the *Spartan* in the time of Peace to ſurprize that Caſtle, Baniſhed ſome of the Citizens, others they aw'd; took the Power into their own Hands, and Tyranniz'd againſt all Equity and Law: We underſtand *Melons* and *Pelopidas*'s Deſigns, having (as you know) entertain'd, and ever ſince they were baniſhed, converſt with them: we know likewiſe. that the *Spartans* fined *Phœbidas* for taking the *Cadmea*, and in their expedition to *Olynthus* caſhier'd him; but ſent a ſtronger Gariſon and *Lyſino-*

ridas and two more to command the Caſtle: And farther, that *Iſmenias* preſently after his Tryal was baſely murder'd: for *Gorgidas* wrote conſtantly to the Exiles, and ſent them all the News; ſo that you have nothing to do but only to inform us in the particulars of your Friends return, and the ſeizing of the Tyrants.

C. In thoſe days, *Archidamus*, all that were concerned in the Deſign, as often as our buſineſs required, uſed to meet at *Simmias*'s Houſe, who then lay lame of a blow upon his Shin: This we covered with a pretence of meeting for improvement, and Philoſophical Diſcourſe, and, to take off all ſuſpition, many times invited *Archias* and *Leontidas*, who were not altogether averſe to ſuch Converſation: Beſides, *Simmias* having been a long time abroad, and converſed with different Nations, was lately returned to *Thebes*, full of all ſorts of Stories and ſtrange Relations: To him *Archias*, when free from Buſineſs, would reſort with the youth of *Thebes*, and ſit and hear with a great deal of delight; being better pleaſed to ſee us mind Philoſophy and Learning than their illegal Actions: Now the ſame day, in which about night it was agreed that the Exiles ſhould come privately to Town, A Meſſenger whom none of us all but *Charon* knew, came from them by *Pherenicus*'s order, and told us, *That twelve the youngeſt of the Exiles were now hunting on the Mountain* Cytharon, *and deſigned to come at night; and that he was ſent to deliver this, and know in whoſe Houſe they ſhould be received; that as ſoon as they entred*

tred they might go directly thither? This ſtartling us, *Charon* put an end to all our doubts by offering to receive them in his Houſe: With this Anſwer the Meſſenger returned: but *Theocritus* the Sooth-ſayer graſping me by the Hand, and looking on *Charon* that went juſt before us, ſaid, *That* Charon, Cephiſias, *is no Philoſopher, nor ſo General, nor ſo acute a Scholar as thy Brother* Epaminondas, *and yet you ſee that nature leading him, under the direction of the Law, to noble Actions, he willingly ventures on the greateſt danger for the benefit of his Country; but* Epaminondas, *who knows more of Virtue than any of the* Bæotians, *is dull and unactive; and tho opportunity preſents, tho there cannot be a fairer occaſion, and tho he is fitted to embrace it, yet he refuſeth to joyn, and will not make one in this generous attempt,* And I reply'd, *Courageous* Theocritus, *we do, what upon mature deliberation we have approved; but* Epaminondas *being of a contrary opinion, and thinking it better not to take this courſe, rationally complies with his Judgment, whilſt he refuſeth to meddle in thoſe matters which his Reaſon upon our deſire cannot approve; and to which his Nature is averſe.* Nor can I think it prudent to force a Phyſician to uſe the Cupping-glaſs, and Lance, that promiſeth to cure the diſeaſe without them. *What* (ſaid *Theocritus,*) *doth not he approve of our method? No,* I reply'd, *he would have no Citizen put to death without a Trial at Law; but if we would endeavour to free our Country without Slaughter and Bloodſhed, none would more readily comply; but ſince we ſlight his Reaſons,*

and follow our own Courſe, he deſires to be excuſed, to be guiltleſs of the Blood and ſlaughter of his Citizens, and to be permitted to watch an opportunity when he might deliver his Country according to equity and right: For this action may go too far; Pherenichus, *'tis true, and* Pelopidas *may aſſault the bad Men, and the oppreſſours of the People*; *but* Eumolpidas *and* Samiadas, *Men of extraordinary heat and violence, prevailing in the night, will hardly ſheath their Swords till they have filled the whole City with Slaughter, and cut in pieces many of the chief men.* This Diſcourſe of mine to *Theocritus Anaxidorus* overhearing (for he was juſt by) bad us be cautious,for *Archias* with *Lyſanoridas* the *Spartan* were coming from the Caſtle directly towards us: Upon this advice we left off; and *Archias* calling *Theocritus* aſide together with *Lyſanoridas*, privately diſcours'd him a long while, ſo that we were very much afraid, leſt they had ſome ſuſpition or notice of our Deſign, and examined *Theocritus* about it: In the mean time, *Phyllidas*, (*Archidamus*, you know him) who was then Secretary to *Archias* the General, who knew of the Exiles coming, and was one of the Aſſociates, taking me by the Hand, as he uſed to do, before the Company found fault with the late exerciſes, and wreſtling he had ſeen; but afterward leading me aſide, he enquired after the Exiles, and askt whether they were reſolved to be punctual at the day. And upon my aſſuring that they were, then he reply'd, I have very luckily provided a Feaſt to day to treat *Archias*,

chias, make him drunk, and then deliver him an eaſy prey to the invaders: Excellently contriv'd *Phyllidas*, ſaid I, and prethee endeavour to draw all, or moſt of our Enemies together: That, ſaid he, is very hard, nay, rather impoſſible: For *Archias* being in hopes of the Company of ſome Noble-woman there, will not yield that *Leontidas* ſhould be preſent, ſo that 'twill be neceſſary to divide the Aſſociates into two Companies, that we might ſurprize both the Houſes: For *Archias* and *Leontidas* being taken off, I ſuppoſe the others will preſently flie, or ſtaying make no ſtir, being very well ſatisfi'd if they can be permitted to be ſafe and quiet: So, ſaid I, we will order it; but about what, I wonder, are they diſcourſing with *Theocritus*? And *Phillidas* reply'd, I cannot certainly tell, but I have heard that ſome Omens and Oracles portend great Diſaſters, and Calamities to *Sparta*; and perhaps they conſult him about thoſe matters: *Theocritus* had juſt left them, when *Phidolaus* the *Haliartian* meeting us, ſaid, *Simmias* would have you ſtay here a little while, for he is interceeding with *Peontidas* for *Amphitheus*, and begs that inſtead of dying, according to the ſentence, he might be baniſh'd: Well, ſaid *Theocritus*, this happens very opportunely, for I had a mind to ask what was ſeen, and what found in *Alcmena*'s Tomb lately open'd amongſt you, for perhaps, Sir, you was preſent when *Ageſilaus* ſent to fetch the relicks to *Sparta*: And *Phidolaus* reply'd, indeed I was not preſent at the opening of the Grave, for I was not delegated, being extream-

ly concern'd, and very angry with my fellow Citizens for permitting it to be done; there was found ſome relicks of a Body, a ſmall brazen Bracelet, and two earthen Pipkins full of earth, which now by length of time was grown very hard and petrify'd; upon the Monument there was a brazen Plate full of ſtrange, becauſe very ancient, letters, for though, when the Plate was waſht, all the ſtrokes were very eaſily perceived; yet no body could make any thing of them; for they were a particular, barbarous, and very like the *Ægyptian* Character: And therefore *Ageſilaus* (as the ſtory goes) ſent a tranſcript of them to the King of *Ægypt*, deſiring him to ſhew them to the Prieſts, and if they underſtood them, to ſend him the meaning and interpretation: But perhaps in this matter *Simmias* can inform us, for at that time he ſtudied their Philoſophy, and frequently convers'd with the Prieſts upon that account: The *Haliartii* believe the great ſcarcity, and overflowing of the Pool that follow'd, were not effects of chance, but a particular Judgment upon them for permitting the Grave to be opened: And *Theocritus* after a little pauſe, ſaid, nay, there ſeem ſome Judgments to hang over the *Lacedemonians* themſelves, as thoſe Omens, about which *Lyſanoridas* juſt now diſcours'd me, portend: And now he is gone to *Haliartus* to fill up the Grave again, and as the Oracle directs, to make ſome oblations to *Alcmena* and *Aleus*, but who this *Aleus* is, he cannot tell: And as ſoon as he returns, he muſt endeavour to find the Sepulcher

of

of *Dirce*, which not one of the *Thebans* themſelves, beſides the Captains of the Horſe know; for he that goes out of his Office, leads his Succeſſor to the place alone, and in the dark, there they offer ſome Sacrifices, but without fire, and leaving no mark behind them, ſeparate from one another, and come home again in the dark: So that I believe, *Philodaus*, 'twill be no eaſy matter for him to diſcover it: For moſt of thoſe that have been duly elected to that Office, are now in Exile, nay, all beſide *Gorgidas* and *Plato*, and they will never ask thoſe, for they are afraid of them: And our preſent Officers are inveſted in the Caſtle with the Spear only, and the Seal; but know nothing of the Tomb, and cannot direct him: Whil'ſt *Theocritus* was ſpeaking, *Leontidas* and his Friends went out, and we going in, ſaluted *Simmias* ſitting upon his Couch; and very much troubled, becauſe his Petition was deny'd: He looking up upon us, cry'd out, *Good God! The ſavage barbarity of theſe Men!* And was it not an excellent remark of *Thales*, who when his Friends askt him, upon his return from his long Travels, *What ſtrange news he brought home*, reply'd; *I have ſeen a Tyrant an old Man: For even he that hath received no particular injury, yet diſliking their ſtiff Pride, and haughty Carriage, becomes an Enemy to all lawleſs and unaccountable Powers: But Heaven perhaps will take theſe things into conſideration: But*, Cephiſias, *do you know that ſtranger that came lately hither, and who he is?* And I reply'd, *I do not know whom you mean*; *Why*, ſaid he, *Leontidas told me that there was a man*

man at night ſeen to riſe out of Lyſias *his Tomb, with a great many Carriages, and a long train of Attendants, and that he had lodg'd there all night upon Beds made of leaves and boughs; for the next morning ſuch were diſcovered there, with ſome relicks of burnt Sacrifices, and ſome milk oblations; and that in the morning he inquir'd of every one he met, where* Polymny's *Sons liv'd? I wonder,* ſaid I, *who 'tis, for by your deſcription I gueſs him to be no mean man:* Well, ſaid *Phidolaus*, when he comes, we will entertain him, but at the preſent, *Simmias*, if you know any thing more of thoſe letters about which we were talking, pray let's have it; for 'tis ſaid that the *Ægyptian* Prieſts took into conſideration the writing of a certain Table which *Ageſilaus* had from us, when he opened *Alcmena*'s Tomb: As for the Table, reply'd *Simmias*, I know nothing of it; but *Agetoridas* the *Spartan* came to *Memphis* with letters from *Ageſilaus* to *Conouphis* the Prieſt, whil'ſt I, *Plato*, and *Ellopio* the *Preparethian* ſtudy'd together at his Houſe: He came by order of the King, who enjoyn'd *Conouphis*, that if he underſtood the writing, to ſend him the interpretation with all ſpeed: And he in three days ſtudy having collected all the different ſorts of Characters that could be found in the old Books, wrote back to the King, and likewiſe told us, *That the writing injoyn'd the Greeks to inſtitute Games in honour of the Muſes: That the Characters were ſuch as were us'd in the time of* Proteus, *and that* Hercules *the Son of* Amphityo *then learn'd them: And that the God by this admoniſhed the* Greeks *to live*

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peaceably, and at quiet, contend in Philoſophy to the honour of the Muſes, and laying aſide their Arms, determine what is right and juſt by reaſon and diſcourſe: We then thought that *Conuphis* ſpoke right, and that opinion was confirm'd, when as we were ſailing from *Ægypt*, about *Caria*, ſome *Delians* met us, who deſir'd *Plato*, being well skill'd in Geometry, to ſolve an odd Oracle lately delivered by *Apollo*: The Oracle was this; *Then the* Delians, *and all the other* Greeks *ſhould enjoy ſome reſpite from their preſent Evils, when they had doubled the Altar at* Delos: They not comprehending the meaning of the words: after many ridiculous endeavours, (for each of the ſides being doubled, they ſtill fram'd a body, inſtead of twice, eight times as big) made application to *Plato* to clear the difficulty: He calling to mind what the *Ægyptian* had told him, ſaid, That the God was merry upon the Greeks, who deſpis'd learning; that he ſeverely reflected on their ignorance, and admoniſh'd them to apply themſelves to the deepeſt parts of Geometry; for this was not to be done by a dull ſhort-ſighted intellect, but one exactly skill'd in the nature and properties of Lines: it required skill to find the proportion of the two middle lines, by which alone a body of a cubick figure can be doubled, all its dimenſions being equally increaſt: that *Eudoxus* the *Cnidian*, or *Elico* the *Cyzicenian* might do this for them, but that was not the thing deſir'd by the God, for by this Oracle he enjoyn'd all the *Greeks* to leave off War and Contention, and apply themſelves

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to ſtudy, and by learning and Arts moderating the paſſions, live peaceably with one another, and profit the Community: Whil'ſt *Simmias* was ſpeaking, my Father *Polymnis* came in, and ſitting down by him, ſaid, *Epaminondas* deſires you and the reſt of the Company, unleſs ſome urgent buſineſs requires your attendance, to ſtay for him here a little while, deſigning to bring you acquainted with this ſtranger, who is a very worthy man, and the deſign upon which he comes, is very genteil and honourable: He is a *Pythagorean* of the *Italian* Sect, and comes hither to make ſome offerings to old *Lyſis* at his Tomb, according to divers Dreams, and very notable appearances that he hath ſeen: He hath brought a good ſum of Mony with him, and thinks himſelf bound to ſatisfy *Epaminondas* for keeping *Lyſis* in his old Age; and is very eager, though we are neither willing, nor deſire him, to relieve his Poverty: And *Simmias* glad at this news, reply'd, You tell me, Sir, of a wonderful Man, and worthy Profeſſor of Philoſophy: but why doth he not come directly to us? I think, ſaid my Father, he lay all night at *Lyſis* his Tomb, and therefore *Epaminondas* hath now led him to *Iſmenias* to waſh, and when that's done, they will be here: For before he came to our Houſe, he lodg'd at the Tomb, intending to take up the relicks of the Body, and tranſport them into *Italy*, if ſome Genius at night had not adviſ'd him to forbear: As ſoon as my Father had ended this diſcourſe, *Galaxidorus* cry'd out, Good Gods, how hard a matter is it to find

find a Man pure from Vanity and Superſtition? For ſome are betray'd into thoſe fooleries by their ignorance and weakneſs, others that they may be thought extraordinary men, and favorites of Heaven, refer all their actions to ſome Divine admonition, pretending Dreams, Viſions, and the like ſurprizing fooleries for every thing they do: This method indeed is advantageous to thoſe that intend to ſettle a Common-wealth, or are forc't to keep themſelves up againſt a rude and ungovernable multitude, for by this bridle of Superſtition they might manage, and reform the vulgar, but theſe pretences ſeem not only unbecoming Philoſophy, but quite oppoſite to all thoſe fine promiſes it makes; for that having promis'd to teach us by reaſon what is good and profitable, falling back again to the Gods as the principles of all our Actions, ſeems to deſpiſe reaſon, and diſgrace that demonſtration which is its peculiar glory; and relies on Dreams and Viſions; In which the worſt of men are oftentimes as happy as the beſt: And therefore your *Socrates*, *Simmias*, in my opinion follow'd the moſt Philoſophical and rational method of inſtructions, chooſing that plain and eaſy way as the moſt genteil, and friendly unto truth, and ſcattering all thoſe vain pretences which are as it were the ſmoak of Philoſophy, to the Sophiſters of the Age: And *Theocritus* taking him up, ſaid, What *Galaxidorus*, and hath *Melitus* perſuaded you that *Socrates* contemn d all Divine things, for that was part of his acccuſation: Divine things by

by no means, reply'd *Galaxidorus*; but he having receiv'd from *Pythagoras* and *Empedocles*, Philoſophy full of Dreams, Fables, and Superſtitions, and perfect raving; endeavour'd to bring Wiſdom and Things together, and make Truth conſiſt with ſober ſenſe: Be it ſo rejoyn'd *Theocritus*, but what ſhall we think of *Socrates* his *Damon*? Was it a meer juggle? For in my mind, as *Homer* makes *Minerva* to ſtand by *Ulyſſes* in all dangers; ſo the *Damon* joyn'd to *Socrates* even from his Cradle ſome Viſion to guide him in all the actions of his life; which going before him, ſhed a light upon hidden and obſcure matters, and ſuch as could not be diſcovered by unaſſiſted humane underſtanding; of ſuch things the *Damon* often diſcours'd with him, preſiding over, and by Divine inſtinct directing his intentions. More and greater things perhaps you may learn from *Simmias*, and other Companions of *Socrates*, but once when I was preſent, as I went to *Euthyphron*'s the Soothſayer, it happened *Simmias*, (for you remember it) that *Socrates* walkt up to *Androcides* his Houſe, all the way asking queſtions, and jocoſely perplexing *Euthyphron*: When ſtanding ſtill upon a ſudden, and perſuading us to do the like, he mus'd a pretty while, and then turning about, walkt through *Trunck-makers* Street, calling back his Friends that walkt before him, affirming that it was his *Damons* will and admonition: Many turn'd back, amongſt whom I holding *Euthyphron* was one; but ſome of the Youths keeping on the ſtraight way, on purpoſe as 'twere to confute

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Socrates his *Dæmon*, took along with them *Charillus* the Piper, who came in my Company to *Athens* to ſee *Cebes*. Now as they were walking through *Gravers-row*, near the *Guild-hall*, a Herd of dirty Swine met them, and being too many for the Street, and running againſt one another overthrew ſome that could not get out of the way, and dirted others; and *Charillus* came home with his Legs and Cloaths very dirty; ſo that now and then in merryment they would think on *Socrates* his *Dæmon*, wondring that it never forſook the man, and that Heaven took ſuch particular care of him. Then *Galaxidorus*: and do you think, *Theocritus*, that *Socrates* his *Dæmon* had ſome peculiar, and extraordinary power? and that it was not ſome part of the common neceſſity that by Experience confirmed this man, and made him in all obſcure and in evident matters add ſome weight to the reaſon that was on one ſide? For as one grain doth not incline the Ballance by it ſelf, yet added to one of two weights that are of equal poiſe, makes the whole incline to that part; thus an Omen, or the like ſign, tho of it ſelf too light to draw a grave and ſettled reſolution to any Action, yet two equal reaſons drawing on either ſide, when that is added to one, the doubt together with the equality is taken off, ſo that a motion and inclination to the ſide is preſently produced: Then my Father continuing the Diſcourſe, *ſaid*, You, your ſelf *Galaxidorus*, have heard a *Megarian*, who had it from

from *Terpſion*, ſay, That *Socrates*'s *Dæmon* was nothing elſe but the ſneezing either of himſelf, or others; for if another ſneez'd either before, behind him, or on his Right-hand, then he purſued his deſign, and went on to Action, but if on the Left-hand, he deſiſted: One ſort of Sneezing confirmed him whilſt deliberating, and not fully reſolved; another ſtopt him when already upon action; but indeed it ſeems ſtrange, that if Sneezing was his only Sign, that he ſhould not acquaint his Familiars with it, but pretend that it was a *Dæmon* that incouraged or forbad him; for that this ſhould proceed from Vanity or Conceit, is not agreeable to the veracity and ſimplicity of the Man, for in thoſe we knew him to be truly great, and far above the generality of mankind: Nor is it likely ſo grave and wiſe a man ſhould be diſturbed at a caſual ſound or Sneezing, and upon that account leave off what he was about, and give over his premeditated Reſolutions. Beſides all, *Socrates*'s reſolutions ſeem to be altogether vigorous and ſteady; as begun upon right Principles, and mature Judgment: Thus he voluntarily lived poor all his life, though he had friends that would have been very glad and very willing to relieve him; he ſtill kept cloſe to Philoſophy notwithſtanding all the diſcouragements he met with; and at laſt when his Friends endeavoured, and very ingeniouſly contriv'd his eſcape, he would not yield to their intreaties, but met death with mirth and chearfulneſs, and appeared a man

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of a ſteddy reaſon in the greateſt extremity. And ſure theſe are not the Actions of a man, whoſe deſigns when once fixt could be altered by an Omen or a Sneeze; but of one, who by ſome more conſiderable guidance and impulſe is directed to practiſe things good and excellent: Beſides, I have heard, that to ſome of his Friends he foretold the overthrow of the *Athenians* in *Sicily*: And before that time *Perilampes* the Son of *Antipho* being wounded and taken Priſoner by us in that purſuit about *Delium*, as ſoon as he heard from the Ambaſſadours that came from *Athens*, that *Socrates* with *Alcibiades*, and *Paches* fled by *Rhetiſte* and, returned ſafe; he blam'd himſelf very much, and ſome of his Friends and Captains of the Companies, who together with him were overtaken in their flight about *Parneth* by our Cavalry, and ſlain there, for not obeying *Socrates* his *Damon*, and retreating that way which he led: And this I believe *Simmias* hath heard as well as I. Yes, reply'd *Simmias*, many times, and from many perſons; for upon this *Socrates* his *Damon* was very much talkt of at *Athens*. Why then, pray *Simmias*, ſaid *Phidolaus*, ſhall we ſuffer *Galaxidorus* drollingly to degrade ſo conſiderable a Prophetick Spirit into an Omen, or a Sneeze; which the Vulgar and Ignorants, 'tis true, merrily uſe about ſmall matters, but when any danger appears, then we find that of *Euripides* verified;

None near the edge of Swords will mind ſuch toys,

To this *Galaxidorus* rejoyn'd, Sir, if *Simmias* hath heard *Socrates* himſelf ſpeak any thing about this matter, I am very ready to hear it, and not engage you; but yet what you and *Polymnis* have delivered I could eaſily demonſtrate to be weak and inſignificant: For as in Phyſick the Pulſe, or a Whelk are themſelves but ſmall things, yet are ſigns of no ſmall things to the Phyſician, and as the murmuring of the Waves, of a Bird, or the driving of a thin Cloud are Signs to the Pilot of a Stormy Heaven, and troubled Sea, thus to a Prophetick Soul, a Sneeze or an Omen, tho ſimply conſidered in themſelves no great matter, yet may be Signs and tokens of conſiderable impending Accidents; for every Art and Science takes care to collect many things from few, and great from ſmall: And as one that doth not know the power of Letters, when he ſees a few ill ſhapen ſtroaks, would not believe that a Man skilled in Letters could read out of them the famous Battels of the Ancients, the riſe of Cities, the Acts and Calamities of Kings, and aſſert that ſomething like thoſe matters of which he read, told him the particulars; would by this ignorance of his raiſe a great deal of mirth and laughter in the Company: So let us conſider, whether or no we our ſelves being altogether ignorant of every ones power of Divination by which he gueſſeth at what is to come, are not fooliſhly concerned, when 'tis aſſerted that a wiſe man by that diſcovers ſome things obſcure and inevident in themſelves,

themſelves, becauſe, forſooth, he himſelf declares that 'tis not a ſneeze or voice, but a *Dæmon* that leads him on to Action: This, *Polymnis*, particularly reſpects you, who cannot but wonder that *Socrates* a man by Meekneſs, Humility, and Philoſophy exalted above the common rank of mankind, ſhould not call this ſign a ſneeze or a voice, if it were ſo, but very pretendingly a *Dæmon*; when on the contrary, I ſhould have wondered if a man ſo critical and exact in Diſcourſe, and ſo good at Names, as *Socrates*, ſhould have ſaid, that it was a Sneeze, and not a Dæmon that gave him intimation; as much as if any one ſhould ſay, that he is wounded by a Dart, and not with a Dart by him that threw it; for any effect is not the effect of the Inſtrument, but of that whoſe the Inſtrument is, and which uſeth it to that effect; and a ſign is an Inſtrument which he that conjectures by it uſeth to that conjecture: But as I ſaid before, if *Simmias* hath any thing about this matter, let us quietly attend; for no doubt he muſt have a more perfect knowledge of the thing. Content, *ſaid* Theocritus, but let us firſt ſee who theſe are that are coming, for I think I ſee *Epaminondas* bringing in the Stranger upon this Motion; looking toward the Door, we ſaw *Epaminondas* with his friend *Iſmenidorus*, *Bachylidas*, and *Meliſſus* the Muſician leading the way; and the Stranger following, a man of no mean preſence, his Meekneſs and good Nature appeared in his looks, and his dreſs grave and becoming: He being

ſeated next *Simmias*, my Brother next me, and the reſt as they pleaſed, and all ſilent; *Simmias* ſpeaking to my Brother ſaid, Well *Epaminondas*, by what name and title muſt I ſalute this Stranger, for thoſe are commonly our firſt Complements, and the beginning of our better acquaintance? And my brother reply'd, His name, *Simmias*, is *Theanor*, by birth he is a *Crotonian*, a Philoſopher by profeſſion, no diſgrace to *Pythagoras*'s fame, for he hath taken a long Voyage from *Italy* hither, to evidence by generous Actions his eminent proficiency in that School. And the Stranger ſubjoyned, But you *Epaminondas* hinder the performance of the beſt Action; for if 'tis commendable to oblige Friends, 'tis not diſcommendable to be obliged; for a benefit requires a receiver as well as a giver, by both 'tis perfected and becomes a good work: For he that refuſeth to receive a Favour as a Ball that's ſtrook fairly to him, diſgraceth it by letting it fall ſhort of the deſign'd mark; and what mark are we ſo much pleaſed to hit, or vex to miſs, as our kind intentions of obliging a Perſon that deſerves a favour? 'Tis true, when the mark is fixt, he that miſſeth can blame no body but himſelf, but he that refuſeth or flys a kindneſs is injurious to the favour in not letting it attain the deſired end. I have told you already what was the occaſion of my Voyage, the fame I would diſcover to all preſent, and make them judges in the caſe; for after the oppoſite Faction had expelled the *Pythagoreans*,

goreans, and the *Cycloneans* had burnt the remains of that Society in their School at *Metapontum*, and deſtroy'd all but *Philolaus* and *Lyſis*, who being young and nimble ſcap't the flame. *Philolaus* flying to the *Lycanians* was there protected by his Friends, who roſe for his defence, and overpowred the *Cyclonii*; but where *Lyſis* was, for a long time no body could tell; at laſt *Gorgidas* the *Leontine* ſailing from *Greece* to *Italy* ſeriouſly told *Arkeſius*, that he met, and diſcourſed *Lyſis* at *Thebes*: *Arkeſius* very deſirous to ſee the man, as ſoon as he could get a paſſage, deſign'd to put to Sea himſelf; but age and weakneſs coming on, he took care that *Lyſis* ſhould be brought to *Italy* alive, if poſſible, but if not, the Relicks of his Body: The intervening Wars, Uſurpations, and Seditions hindred his Friends from doing it whilſt he lived; but ſince dead *Lyſis*'s Dæmon hath made very frequent and very plain diſcoveries to us of his death; and many that were very well acquainted with the matter told us how courteouſly you received, and civilly entertained him; how in your poor family he was allow'd a plentiful Subſiſtence for his age; counted a Son, and dy'd in Peace; I a young man, and but one ſingle perſon, was ſent by many and my Elders; by the wealthy to thoſe that want; and by thoſe that offer money, and require no returns, but friendſhip and goodwill. *Lyſis*, 'tis true, is buried nobly, and your reſpect which is more honourable than a Monument, muſt be acknowledged, and requited by his familiars

and his friends: When the Stranger had ſaid this, my Father wept a conſiderable time in memory of *Lyſis*; but my Brother, as he us'd to do, ſmiling upon me, ſaid, What do we do *Caphiſias*? we give up our Poverty to Wealth, and yet are ſilent: By no means, I reply'd, let us part with our Old Friend, and the excellent breeder of our Youth; but defend her cauſe, for you are to manage it: And my Father put in, indeed I feared that *Caphiſias* his body would have aſſiſted Wealth, and given it Poſſeſſion of my Houſe; for that wants fine attire, that he might appear gay and gaudy to his numerous company of Lovers; and great ſupply's of Food, that he might be ſtrong to endure Wreſtling, and other exerciſes of the Ring: But ſince he doth not give up Poverty ſince, like a Color, he doth not loſe his hereditary want, ſince he, a Youth, prides himſelf in meanneſs, and is very well content with his preſent State, what need have we, and what ſhall we do with Wealth? *Caphiſias* ſubjoyn'd, Shall we guild our Arms? Shall we (as *Nicias* the *Athenian*) adorn our Shield with Gold, Purple, and other gaudy variety of Colours, and buy for you, Sir, a *Mileſian* Cloak, and for my Mother a Purple Gown? for I ſuppoſe we ſhall not conſume any upon our Belly, or feaſt more ſumptuouſly than we did before, treating this Wealth as a Gueſt of Quality and Honour! Away, away Son, reply'd my Father, let me never ſee ſuch a change in our courſe of living: Well, ſaid *Caphiſias*, we would

would not ly lazily at home, and watch over our unemploy'd Riches: for then the beſtowers kindneſs would be a trouble, and the Poſſeſſion infamous. What need then, ſaid my Father, have we of Wealth? Upon this account, ſaid *Epaminondas*, when *Jaſon* the *Theſſalian* General lately ſent me a great ſum of Money, and deſired me to accept it, I was thought rude and unmannerly for telling him, that he was a Knave for endeavouring whilſt he himſelf loved Monarchy, to bribe one of Democratical Principles, and a member of a Free State. Your good-will, Sir, (addreſſing to the Stranger) for 'tis generous, and worthy a Philoſopher, I accept, and paſſionately admire; but you offer Phyſick to your Friends, who are in perfect health: If upon a report that we were diſtreſs'd and overpowered you had brought Men and Arms to our aſſiſtance, but being arrived, had found all in quietneſs and peace; I am certain you would not have thought it neceſſary to have left thoſe ſupplies which we did not then ſtand in need of: Thus ſince now you came to aſſiſt us againſt Poverty, as if we had been diſtreſſed by it; and find it very peaceable and our familiar inmate, there is no need to leave any Money or Arms to ſuppreſs that, which gives us no trouble or diſturbance. But tell your acquaintance, that they uſe Riches well, and have Friends here that uſe Poverty as well. What was ſpent in keeping and burying *Lyſis*, *Lyſis* himſelf hath ſufficiently repaid,

by many profitable inſtructions, and by teaching us not to think Poverty a grievance. What then, ſaid *Theanor*, is it mean to think Poverty a grievance? Is it not abſurd to fly and be afraid of Riches, if no reaſon, but an Hypocritical pretence, narrowneſs of mind, or pride prompts him to reject the offer? And what reaſon I wonder would refuſe ſuch advantageous and creditable enjoyments, as *Epaminondas* now doth? But, Sir, (for your anſwer to the *Theſſalian* about this matter, ſhews you very ready) pray anſwer me, do you think it commendable in ſome caſes to give money; but always unlawful to receive it? Or are the givers and receivers equally guilty of a fault? By no means, reply'd *Epaminondas*, but as of any thing elſe, ſo the giving and receiving of Money is ſometimes commendable, and ſometimes baſe. Well then, ſaid *Theanor*, if a man gives willingly what he ought to give, is not that Action commendable in him? Yes: And when 'tis commendable in one to give, is it not as commendable in another to receive? Or can a man more honeſtly accept a Gift from any one than from him that honeſtly beſtows? No. Well then, *Epaminondas*, ſuppoſe of two Friends, one hath a mind to preſent, the other muſt accept: 'Tis true, in a Battel we ſhould avoid that Enemy from whom good turns have been formerly received, but in Civilities, we ſhould neither fly, nor thruſt back that Friend that makes a kind and genteil offer: And tho poverty is not ſo grievous, yet

yet on the other ſide, wealth is not ſo mean and deſpicable a thing. Very true, replied *Epaminondas*, but you muſt conſider, that we have many luſts and deſires, and the Objects of thoſe deſires many: Some are called Natural, theſe proceed from the very conſtitution of our Body, and tend to natural pleaſures; others are acquired, and riſe from vain opinions and miſtaken notions; yet theſe by the length of time, ill habits, and bad education are uſually improved, get ſtrength, and debaſe that Soul more than the other natural and neceſſary paſſions. By cuſtom and care any one with the aſſiſtance of reaſon may free himſelf from many of his natural deſires: But, Sir, all our Arts, all our Force of Diſcipline muſt be employ'd againſt the ſuperfluous, and acquired appetites; and they muſt be reſtrained or cut off by the guidance, or edge of Reaſon: For if the contrary applications of Reaſon can make us forbear Meat and Drink, when hungry or thirſty, how much more eaſy is it to conquer Covetouſneſs or Ambition, which will be deſtroy'd by a bare reſtraint from their proper objects, and a non-attainment of their deſired end: And pray, Sir, are not you of the ſame opinion? Yes, replied the Stranger. Then, Sir, continued *Epaminondas*, don't you perceive a difference between the Exerciſe it ſelf, and the work to which the Exerciſe relates? For inſtance, in a Wreſtler, the work is the ſtriving with his adverſary for the Crown, the Exerciſe is the preparation of

of his Body by Diet, Wreſtling, or the like: So in Virtue, you muſt confeſs the Work to be one thing, and the Exerciſe another. Very well, replied the Stranger: Then continued *Epaminondas*, let us firſt examine, whether to abſtain from baſe unlawful pleaſures is the exerciſe only of Continence, or the Work, and evidence of that Exerciſe? The very Work and Evidence, replied the Stranger; but the Exerciſe of it is not ſuch as you practice, when after Wreſtling, where you have raiſed your appetites like ravenous Beaſts, you ſtand a long while at a Table covered with plenty and variety of Meats, and then give it to your Servants to feaſt on whilſt you offer mean and ſpare Diet to your ſubdued appetites; for abſtinence from lawful pleaſures is exerciſe againſt unlawful. Very well, reply'd the Stranger. So, continued *Epaminondas*, Juſtice is Exerciſe againſt Covetouſneſs and love of Money; but ſo is not a meer ceſſation from ſtealing or robbing our Neighbour: So he that doth not betray his Country or Friends for Gold, doth not exerciſe againſt Covetouſneſs (for the Law perhaps deterrs, and fear reſtrains him) but he that refuſeth juſt gain, and ſuch as the Law allows, voluntarily exerciſes, and ſecures himſelf from being brib'd or receiving any unlawful preſent; for when great, hurtful, and baſe pleaſures are propoſed, 'tis very hard for any one to contain, that hath not often deſpiſed thoſe which he had power and opportunity to enjoy: Thus when baſe bribes

and

and conſiderable advantages are offered, 'twill be difficult to refuſe, unleſs he hath long ago rooted out all thoughts of gain, and love of money; for other deſires will nouriſh and increaſe that Appetite, and he will eaſily be drawn to any unjuſt Action, who can ſcarce forbear reaching out his hand to a proffered preſent; but he that will not lay himſelf open to the favours of Friends, the gifts of Kings, but refuſeth even what Fortune Proffers, and keeps off his Appetite that is eager after, and as it were, leaps forward to an appearing treaſure, is never diſturbed, or tempted to unlawful Actions, but hath great and brave thoughts, and hath command over himſelf, being conſcious of none but generous deſigns: I and *Cepheiſias*, dear *Simmias*, being paſſionate admirers of ſuch men beg the Stranger to ſuffer us to be taught and exerciſed by Poverty to attain that height of Virtue and perfection.

My Brother having finiſhed this Diſcourſe, *Simmias* nodding twice or thrice, ſaid, *Epaminondas* is a great, a great man, but this *Polymnis* is the cauſe of his greatneſs, who gave his Children the beſt Education, and bred them Philoſophers: But, Sir, you may end this Diſpute at leiſure among your ſelves: As for *Lyſis* (if 'tis lawful to diſcover it) pray, Sir, do you deſign to take him out of his Tomb, and tranſport him into *Italy*, or leave him here amongſt his Friends and Acquaintance, who ſhall be glad to ly by him in the Grave? And *Theanor* with a ſmile anſwered,

ſwered, *Lyſis*, good *Simmias*, no doubt is very well pleas'd with the place, for *Epaminondas* ſupply'd him with all things neceſſary and fitting: But the *Pythagoreans* have ſome particular Funeral Ceremonies, which, if any one wants, we conclude he did not make a proper and happy Exit: Therefore as ſoon as we learnt from ſome Dreams that *Lyſis* was dead (for we have certain marks to know the Apparitions of the living from the Images of the dead) moſt began to think that *Lyſis* dying in a ſtrange Countrey was not interr'd with the due Ceremonies, and therefore was to be remov'd to *Italy* that he might receive them there: I coming upon this deſign, and being by the people of the Countrey directed to the Tomb, in the evening pour'd out my Oblations, and call'd upon the Soul of *Lyſis* to come out, and direct me in this Affair: The night drawing on, I ſaw nothing indeed, but thought I heard a voice ſaying, *Move not thoſe Relicks that ought not to be mov'd, for* Lyſis *his Body was duly and religiouſly inter'd; and his Soul is ſent to inform another Body, and committed to the care of another Dæmon:* And early this morning asking *Epaminondas* about the manner of *Lyſis* his burial, I found that *Lyſis* had taught him as far as the incommunicable Myſteries of our Sect; and that the ſame *Dæmon* that waited on *Lyſis* preſided over him, if I can gueſs at the Pilot from the ſailing of the Ship: The paths of Life are large, but in few are men directed by the *Dæmons*: When *Theanor* had ſaid this he lookt attentively

attentively on *Epaminondas*, as if he deſign'd a freſh ſearch into his nature, and inclinations.

At the ſame inſtant the Chirurgeon coming in unbound *Simmias* his Leg, and prepar'd to dreſs it; and *Phyllidas* entring with *Hippoſtheneides* extreamly concern'd, as his very Countenance diſcover'd, deſir'd me, *Charon*, and *Theocritus* to withdraw into a private Corner of the Porch: And I asking, *Phyllidas*, hath any new thing happen'd? Nothing new to me, he reply'd, for I knew, and told you, that *Hippoſtheneides* was a Coward, and therefore beg'd you not to communicate the matter to him, or make him an Aſſociate: We ſeeming all ſurpriz'd, *Hippoſtheneides* cry'd out, for Heaven's ſake *Phyllidas*, don't ſay ſo, don't think raſhneſs to be bravery, and blinded by that miſtake ruine both us and the Commonwealth, but (if it muſt be ſo) let the Exiles return again in peace: And *Phyllidas* in a paſſion reply'd, How many, *Hippoſtheneides*, do you think are privy to this deſign? Thirty I know engag'd: And why then continued *Phyllidas* would you ſingly oppoſe your Judgment to them all; and ruine thoſe meaſures they had all taken and agreed to? What had you to do to ſend a Meſſenger to deſire them to return and not approach to day, when even chance encourag'd, and all things conſpir'd to promote the deſign? Theſe words of *Phyllidas* troubled every one, and *Charon* looking very angrily upon *Hippoſtheneides*, ſaid, Thou Coward! what haſt thou done?

done? No harm, reply'd *Hippoſtheneides*, as I'le make appear, if you will moderate your paſſion, and hear what your gray headed equal can alledge: If, *Phyllidas*, we were minded to ſhew our Citizens a brave that ſought danger, and a heat that contemn'd Life, there is day enough before us, why ſhould we wait till the Evening? Let us take our Swords preſently, and aſſault the Tyrants: Let us kill, let us be kill'd, and be prodigal of our Blood: if this may be eaſily perform'd or endur'd, and if 'tis no eaſy matter by the loſs of two or three men to free *Thebes* from ſo great an armed power as poſſeſſes it, and to beat out the *Spartan* Garriſon, (for I ſuppoſe *Phyllidas* hath not provided Wine enough at his Entertainment to make all *Archias* his Guard 1500 drunk; or if we diſpatch him, yet *Arceſius* and *Crapidas* will be ſober; and upon the Watch;) why are we ſo eager to bring our Friends and Familiars into certain deſtruction; eſpecially ſince the Enemy hath ſome notice of their return? For why elſe ſhould the *Theſpienſes* for theſe three days be commanded to be in Arms, and follow the orders of the *Spartan* Generals? and I hear, that to day, after Examination before *Archias* when he returns, they deſign to put *Amphitheus* to death; and are not theſe ſtrong proofs that our conſpiracy is diſcover'd? Is it not the beſt way to ſtay a little, till an Attonement is made, and the Gods reconcil'd? For the *Aruſpices* having Sacrific'd an Ox to *Ceres*, ſaid, *That the burnt Offering portended a great ſedition*,

dition and danger to the Commonwealth: and beſides, *Charon*, there is another thing which particularly concerns you; for yeſterday *Hypadorus* the Son of *Erianthes*, a very honeſt man, and my good Acquaintance, but altogether ignorant of our Deſign, coming out of the Countrey in my Company, accoſted me thus: *Charon* is an Acquaintance of yours, *Hippoſtheneides*, but no great Crony of mine; yet if you pleaſe, adviſe him to take heed of ſome eminent danger, for I had a very odd Dream relating to ſome ſuch matter; *Laſt night methought I ſaw his Houſe in Travail, and he and his Friends extreamly perplext. fell to their prayers round about the Houſe: The Houſe groan'd, and ſent out ſome inarticulate ſounds, at laſt a raging fire broke out of it, and conſum'd the greateſt part of the City; and the Caſtle* Cadmea *was cover'd all over with Smoak, but not fir'd*: This was the Dream, *Charon*, that he told me; I was ſtartled at the preſent, and that fear encreaſt when I heard that the Exiles intended to come to day to your Houſe, and I am very much afraid that we ſhall bring mighty miſchiefs on our ſelves, yet do our Enemies no proportionable harm, but only give them a little diſturbance; for, I think the City ſignifies us, and the Caſtle, as 'tis now in their power, them: Then *Theocritus* putting in, and injoyning *Charon*, who was eager to reply, ſilence, ſaid, As for my part, *Hippoſtheneides*, tho all my Sacrifices were of good Omen to the Exiles, yet I never found any greater inducement to go on, then

then the Dream you mention'd; for you ſay that a great and bright fire riſing out of a Friends Houſe, caught the City; and that the Habitation of the Enemies was blackned with Smoak, which never brings any thing better than Tears and Diſturbance; that inarticulate ſounds broke out from us, ſhews that none ſhall make any clear and full diſcovery; only a blind ſuſpicion ſhall ariſe, and our deſign ſhall appear, and have its deſir'd effect at the ſame time, and the Ominous Sacrifices do not reſpect the Publick but the men in power: Whilſt *Theocritus* was ſpeaking, I ſaid to *Hippoſtheneides*, Whom did you employ in this Meſſage? for if it was not long ago we will follow him? Indeed *Cepheiſias*, he reply'd, 'tis unlikely (for I muſt tell the truth) that you ſhould overtake him, for he is upon the beſt Horſe in *Thebes*: You all know the man, he is Maſter of the Horſe to *Melon*, and *Melon* from the very beginning hath made him privy to the Deſign: And I obſerving him to be at the Door, ſaid; What *Hippoſtheneides* is it *Clido*, he that laſt year at *Juno*'s feaſt wan the ſingle Horſe-race? Yes, the very ſame. Who then, continued I, is that hath ſtood a pretty while at the Court Gate, and gaz'd upon us? At this *Hippoſtheneides* turning about, cry'd out, *Clido*, by *Hercules*, I'le lay my life ſome unlucky accident hath happened: *Clido* obſerving that we took notice of him, came ſoftly from the Gate towards us, and *Hippoſtheneides* giving him a nod, and bidding him deliver his Meſſage to the

the Company, for they were all ſure friends, and privy to the whole Plot, he began, Sir, I know the men very well, and not finding you either at home, or in the market-place, I gueſs'd you were with them, and came directly hither to give you a full account of the preſent poſture of Affairs: You commanded me with all poſſible ſpeed to meet the Exiles upon the mountain, and accordingly I went home to take Horſe; and call'd for my Bridle; my Wife ſaid it was miſlaid, and ſtay'd a long time in the Hoſtry, tumbling about the things, and pretending to look carefully after it; at laſt when ſhe had tir'd my patience, ſhe confeſt that her neighbours Wife had borrow'd it laſt night; this rais'd my paſſion and I chid her, and ſhe began to curſe, and wiſht me a bad journey, and as bad a return; all which curſes, pray God, may fall upon her own head: at laſt my paſſion grew high, and I began to cudgel her, and preſently the Neighbours and Women coming in, there was fine work, I am ſo bruis'd that 'twas as much as I could do to come hither to deſire you to employ another man, for I proteſt I am maz'd, and in a very bad condition: Upon this News we were ſtrangely alter'd, juſt before we were angry with the man, that endeavour'd to put it off, and now the time approaching, the very minute juſt upon us, and it being impoſſible to be defer'd, created very diſmal apprehenſions: But I ſpeaking to, and taking *Hippoſtheneides* by the hand, bad him be of good courage, for the Gods themſelves ſeem'd to invite

us to Action: preſently we parted, *Phyllidas* went home to prepare his Entertainment, and make *Archias* drunk as ſoon as conveniently he could; *Charon* went to his Houſe to receive the Exiles, and I and *Theocritus* went back to *Simmias* again, that having now a good opportunity, we might diſcourſe with *Epaminondas*; we found them ingag'd in a notable Diſpute which *Galaxidorus* and *Phidolaus* had toucht upon before; the Subject of the Inquiry this, *What kind of Subſtance or Power was the fam'd Dæmon of* Socrates: *Simmias* his reply to *Galaxidorus* his Diſcourſe we did not hear; but he ſaid, that having once askt *Socrates* about it, and receiv'd no anſwer, he never repeated the ſame Queſtion; but he had often heard him declare thoſe to be vain pretenders, who ſaid they had ſeen any Divine Apparition: But to thoſe who affirm'd that they heard a voice he would gladly hearken, and eagerly inquire into the particulars; and this upon conſideration gave us probable reaſons to conjecture that this Dæmon of *Socrates* was not an Apparition, but rather a ſenſible perception of a Voice, or an apprehenſion of ſome words, which after an unaccountable manner affected him: As in a Dream there is no real voice, yet we have fancies and apprehenſions of words which make us imagine that we hear ſome ſpeak: This perception in Dreams is uſual, becauſe the Body whilſt we are aſleep is quiet and undiſturb'd; but when we are awake, meaner thoughts creep in, and we can hardly bring our Soul to obſerve better

better Advertiſements; for being in a hurry of tumultuous paſſions and diſtracting buſineſs, we cannot compoſe our mind, or make it liſten to the diſcoveries: But *Socrates* his Underſtanding being pure, free from paſſion, and mixing it ſelf with the body no more then neceſſity requir'd, was eaſy to be mov'd and apt to take an impreſſion from every thing that was apply'd to it; now that that was apply'd, was not a voice, but more probably a declaration of the Dæmon, which together with the thing declar'd was immediately repreſented to his mind! Voice is like a ſtroak given to the Soul, which receives ſpeech forcibly entring at the Ears whilſt we diſcourſe; but the Underſtanding of a more excellent nature, affects a capable Soul, by applying the very thing to be underſtood to it, ſo that there is no need of another ſtroak: and the Soul obeys as it ſtretches or ſlackens her affections, not forceably, as if it wrought by contrary paſſions, but ſmoothly and gently, as if it mov'd flexible and looſe reins: and ſure no body can wonder at this that hath obſerv'd what great Ships of burden are turn'd by a ſmall helm; or ſeen a Potters Wheel mov'd round by the gentle touch of one finger: Theſe are liveleſs things, 'tis true, but being of a frame fit for motion, by reaſon of their ſmoothneſs they yield to the leaſt impulſe: The Soul of man being ſtretcht with a thouſand inclinations, as with Cords, is the moſt tractable Inſtrument that is, and if once rationally excited, eaſie to be mov'd to the Object that is

to be underſtood: for thence the Paſſions and Appetites begin, and ſpread to the Underſtanding, and that being once agitated, they are drawn back again, and ſo ſtretch and raiſe the whole man: Hence you may gueſs how great the force of the thing conceiv'd is; for the Bones that are inſenſible, the Nerves, the Fleſh that is full of humours, and the heavy Maſs compos'd of all theſe lying quiet and at reſt, as ſoon as the Soul gives the impulſe, and raiſeth an Appetite to move towards any Object, is rous'd, invigorated, and every Member ſeems a Wing to carry it forward to Action: Nor is it very difficult to conceive the manner of this motion and ſtirring, by which the Soul having conceiv'd any thing by her Appetites rouſeth the whole Maſs; but in as much as a Speech barely apprehended without any ſenſible voice eaſily excites, ſo in my opinion, the underſtanding of a ſuperior Nature may move the Underſtanding of a more Divine Soul; for reaſon may be apply'd to, and touch reaſon, as incident light the reflecton of the ſame ray. We, 'tis true, as it were groping in the dark, find out one anothers conceptions by the voice, but the Conceptions of the Dæmons carry a light with them, and ſhine to thoſe that are able to perceive them, ſo that there is no need of words, ſuch as men uſing to one another, ſee the images of things conceiv'd, only by Signs and Tokens; but cannot perceive the very Images, unleſs they enjoy a peculiar, and (as I ſaid before) a Divine Light: This may be

be illuſtrated from the nature and effect of voice; for the Air being form'd into articulate ſounds, and made all voice, tranſmits the Conception to the Soul of the Hearer; ſo that 'tis no wonder if the Air, that is very apt to take impreſſions, being faſhioned according to the Object, conceiv'd by a more excellent nature, ſignifies that Conception to ſome Divine and Extraordinary Men: For as a ſtroak upon a Brazen Shield, when the noiſe ariſeth out of a hollow, is heard only by thoſe who are in a convenient poſition, and not perceiv'd by others; ſo the ſpeeches of the Dæmons, tho apply'd indifferently to all, yet only ſound to thoſe who are of a quiet temper, and ſedate mind, and ſuch as we call Holy and Divine Men: Moſt believe that Dæmons communicate ſome illuminations to men aſleep; but think it ſtrange and incredible that they ſhould communicate the like to them whilſt they are awake, and have their Senſes and Reaſon vigorous; as wiſe a fancy as 'tis to imagine that a Muſician can uſe his Harp when the ſtrings are ſlack, but cannot play when they are ſcrew'd up and in tune; for they don't conſider that the effect is hindred by the unquietneſs and incapacity of their own minds, from which inconveniences our Friend *Socrates* was free, as the Oracle aſſur'd his Father whilſt he was a Boy; for that commanded him to let young *Socrates* do what he would, not to force or draw him from his inclinations, but let the Boy's humor have its free courſe; that he ſhould beg *Jupiters* and the

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Muſes bleſſing upon him, and take no further care; intimating that he had a guide to direct him that was better than ten thouſand Tutors and Inſtructers: This *Phidolaus* was my notion of *Socrates* his Dæmon whilſt he liv'd, and ſince his death, and I look upon all they mention about Omens, Sneezings, or the like to be Dreams and Fooleries. But what I heard *Timarchus* diſcourſe upon the ſame Subject, leſt ſome ſhould think I delight in Fables, perhaps 'tis beſt to conceal: By no means, cry'd *Theocritus*; let's have it; for tho they do not perfectly agree with it, yet I know many Fables border upon truth; but pray firſt tell us who this *Timarchus* was, for I was never acquainted with the Man. Very likely *Theocritus*, ſaid *Simmias*, for he dy'd when he was very young, and deſir'd *Socrates* to bury him by *Lampocles Socrates* his Son, who was his dear Friend, of the ſame Age, and dy'd not many days before him; he being eager to know (for he was a fine youth and a beginner in Philoſophy) what *Socrates* his Dæmon was; acquainting none but *Cebes* and me with his Deſign, went down into *Trophonius*'s Cave, and perform'd all the Ceremonies that were requiſite to gain an Oracle: There he ſtayed two nights and one day, ſo that his Friends deſpair'd of his return, and lamented him as loſt; but the next morning he came out with a very chearful countenance, and having ador'd the God, and freed himſelf from the thronging inquiſitive Crowd, he told us many wonderful things that he had ſeen and heard;

for

for this was his Relation; As ſoon as he entred, a thick darkneſs ſurrounded him, then after he had pray'd, he lay a long while upon the ground, but was not certain whether awake or in a Dream, only he imagin'd that a ſmart ſtroak fell upon his head, and that thro the parted Sutures of his Skull, his Soul fled out; which being now looſe, and mixt with a purer and more lightſome Air, was very jocund and well pleas'd, it ſeem'd to begin to breath, as if till then it had been almoſt choakt, and grew bigger than before, like a Sail ſwoln by the Wind; then he heard a ſmall noiſe whirling round his head, very ſweet and raviſhing; and looking up he ſaw no Earth, but certain Iſlands ſhining with a gentle fire which interchang'd Colors according to the different variation of the light; innumerable and very large; unequal, but all round: Theſe whirling, 'tis likely, agitated the Æther, and made that ſound; for the raviſhing ſoftneſs of it was very agreeable to their even motions: Between theſe Iſlands there was a large Sea or lake which ſhone very gloriouſly, being adorn'd with a gay variety of Colors mixt with blew; ſome few of the Iſlands ſwam in this Sea, and were carry'd to the other ſide of the Current; others, and thoſe the moſt, were carry'd up and down, toſt, whirl'd, and almoſt overwhelm'd.

This Sea in ſome places ſeem'd very deep, eſpecially toward the *South*, in other parts very ſhallow; it ebb'd and flow'd, but the Tides were neither high nor ſtrong; in ſome parts

its colour was pure, and Sea-green; in others it lookt muddy, and as troubled as a Lake: the Current brings thoſe Iſlands that were carry'd over to the other ſide back again; but not to the ſame point, ſo that their motions are not exactly Circular, but winding: About the middle of theſe Iſlands, the *Ambient-Sea* ſeem'd to bend into a hollow, a little leſs, as it appear'd to him, than eight parts of the whole: Into this Sea were two entrances, by which it received two oppoſite fiery Rivers, running in with ſo ſtrong a current that it ſpread a fiery white over a great part of the blew Sea; this ſight pleas'd him very much, but when he lookt downward, there appear'd a vaſt chaſm, round, as if he had lookt into a divided Sphære, very deep, and frightful, full of thick darkneſs, which was ever now and then troubled and diſturb'd: Thence a thouſand howlings and bellowings of Beaſts, cry's of Children, groans of Men and Women, and all ſorts of terrible noiſes reacht his Ears; but faintly, as being far off, and riſing thro the vaſt hollow; and this terrify'd him exceedingly: A little while after an inviſible thing ſpoke thus to him; Timarchus, *what doſt thou deſire to underſtand?* And he reply'd, *Every thing*; for what is there that is not wonderful and ſurprizing? We have little to do with thoſe things above, they belong to other Gods; but as for *Proſerpina*'s Quarter which being one of the four, as *Styx* divides them, that we govern, you may viſit if you pleaſe: But what is *Styx?* The way to

to Hell, which reaches to the contrary Quarter, and with its head divides the Light; for as you ſee, it riſes from Hell below, about which it rouls and ſeparates the extreameſt part of the Univerſe from the Light: There are four Diviſions of all things under our Government; the firſt is of Life, the ſecond of Motion, the third of Generation, and the fourth of Corruption: The firſt is coupled to the ſecond by a Unit, in the ſubſtance inviſible; the ſecond to the third by Underſtanding, in the Sun; and the third to the fourth by Nature in the Moon: Over every one of theſe ties Fate the Daughter of Neceſſity preſides; over the firſt, *Atropos*; over the ſecond, *Clotho*; and *Lacheſis* over the third, which is in the Moon, and about which is the whole whirl of Generation; all the other Iſlands have Gods in them, but the Moon belonging to Earthly Dæmons, is rais'd but a little above *Styx*: *Styx* ſeaſes on her once in a hundred ſeventy ſeven Revolutions; and when it approaches the Souls are ſtartled, and cry out for fear; for Hell ſwallows up a great many, and the Moon receives ſome ſwimming up from below, which have run through their whole courſe of Generation; unleſs they are wicked, and impure; for againſt ſuch ſhe throws flaſhes of lightning, makes horrible noiſes, and frights them away; ſo that miſſing their deſir'd happineſs, and bewailing their condition, they are carry'd down again (as you ſee) to undergo another Generation. But, ſaid *Timarchus*, I ſee nothing

thing but Stars leaping about the Hollow, and ſome carry'd into it, and ſome ſhining out of it again: Theſe, ſaid the Voice, are Dæmons; for thus 'tis; every Soul hath ſome portion of Reaſon; a man cannot be a man without it; but as much as ſhe mixes with Fleſh and Appetite, is chang'd; and through pain or pleaſure becomes irrational; every Soul doth not mix her ſelf alike, for ſome plunge themſelves into the Body, and ſo in this Life their whole frame is corrupted by Appetite and Paſſion; others are mixt as to ſome part, but the purer part ſtill remains without the Body; 'tis not drawn down into it, but it ſwims above, and touches the extreameſt part of the mans head; 'tis like a Cord to hold up, and direct the ſubſiding part of the Soul, as long as it proves obedient, and is not overcome by the Appetites of the Fleſh: That part that is plung'd into the Body is call'd the Soul; but the uncorrupted part is call'd the Mind, and the vulgar think 'tis within them, as likewiſe they imagine the Image reflected from a Glaſs to be in that; but the more intelligent, who know it to be without, call it a Dæmon, therefore thoſe Stars which you ſee extinguiſhed, imagine to be Souls whoſe whole ſubſtances are plung'd into Bodies; and thoſe that recover their light, and riſe from below; that ſhake off the Ambient Miſt and Darkneſs, as if it were Clay and Dirt; to be ſuch as retire from their Bodies after Death; and thoſe that are carry'd up on high are the Dæmons of Wiſe Men, and Philoſophers:

But

But pray pry narrowly, and endeavour to diſcover the tye by which every one is united to a Soul. Upon this *Timarchus* lookt as ſtedfaſtly as he could, and ſaw ſome of the Stars very much agitated, and ſome leſs; as the Corks upon a Net; and ſome whirl'd round like a Spindle, having a very irregular and uneven motion, and not being able to run in a ſtraight line: And thus the Voice ſaid, thoſe that have a ſtrait and regular motion belong to Souls that are very manageable, by reaſon of their Gentiel Breeding, and Philoſophical Education; and which upon Earth do not plunge themſelves into the foul Clay, and become irrational: but thoſe that move irregularly, ſometimes upwards, ſometimes downwards, as ſtriving to break looſe from a vexing Chain, are yoakt to, and ſtrive with very untractable conditions, which ignorance and want of Learning makes head-ſtrong and ungovernable: Sometimes they get the better of the Paſſions, and draw them to the right ſide; ſometimes they are drawn away by them, and ſink into ſin and folly; and then again endeavour to get out, for the tye as 'twere a Bridle on the irrational part of the Soul, when 'tis pull'd back, draws in Repentance for paſt ſins, and ſhame for looſe and unlawful pleaſures; which is a pain and ſtroak inflicted on the Soul by a governing and prevailing Power, till by this means it becomes gentle and manageable, and like a tam'd Beaſt, without blows or torment, it underſtands the minuteſt direction of the Dæmon; ſuch indeed

deed are but very ſlowly and very hardly brought to a right temper; but of that ſort which from the very beginning are governable, and obedient to the direction of the Dæmon are thoſe Prophetick Souls, thoſe Intimates of the Gods. Such was the Soul of *Hermodorus* the *Claſomenian*, of which, 'tis reported, that for ſeveral nights and days it would leave his Body, travel over many Countreys, and return after it had view'd things, and diſcourſt with Perſons at a great diſtance; till at laſt, by the Treachery of a Woman, his Body was deliver'd to his Enemies, and they burnt the Houſe while the Inhabitant was abroad; 'tis certain, this is a meer Fable: The Soul never went out of the Body, but it looſned the tye that held the Dæmon and permitted it to wander; ſo that, that ſeeing, and hearing the various external occurrences brought in the news to it; yet thoſe that burnt his Body, are even till this time ſeverely tormented in the deepeſt pit of Hell: But this, Youth, you ſhall more clearly perceive three Months hence, now depart: The voice continuing no longer, *Timarchus* (as he ſaid) turn'd about to diſcover who 'twas that ſpoke, but a violent pain, as if his Skull had been preſs'd together, ſeiz'd his head; ſo that he loſt all Senſe and underſtanding, but in a little while recovering, he found himſelf in the entrance of the Cave, where he at firſt lay down: This was *Timarchus* his ſtory, and when at *Athens*, in the third Month after he had heard the Voice, he dy'd; we amaz'd at

the

the event, told *Socrates* the whole Tale: *Socrates* was angry with us for not diſcovering it whilſt *Timarchus* was alive; for he would very gladly have had a more full diſcovery from his own mouth: I have done *Theocritus* with the Story and Diſcourſe; but pray, ſhall we not intreat the Stranger to diſcuſs this point? For 'tis a very proper Subject for Excellent and Divine Men. What then, ſaid *Theanor*, ſhall we not have the opinion of *Epaminondas*, who is of the ſame School, and as well learn'd as my ſelf in theſe matters? And my Father with a ſmile ſaid, Sir, that's his Humour, he loves to be ſilent, he is very cautious how he propoſeth any thing, but will hear Eternally, and is never weary of an inſtructive Story; ſo that *Spinterus* the *Tarentine*, who liv'd with him a long time, would often ſay, *That he never met a man that knew more, or ſpake leſs:* Therefore, pray Sir, let us have your thoughts. Then, ſaid *Theanor*, in my Opinion, that ſtory of *Timarchus* ſhould be accounted Sacred, and Inviolable, and I wonder that any one ſhould disbelieve his report, as *Simmias* has related it; Swans, Horſes, Dogs, and Dragons we ſometimes call Sacred, and yet we cannot believe that men are Sacred, and Favourites of Heaven, tho we confeſs φιλανθρωπίαν, the love of man, and not φιλορνιθίαν, the love of Birds, to be an attribute of the Deity: Now as one that loves Horſes doth not take an equal care of the whole kind, but always chooſing out ſome one excellent, rides, trains, feeds, and loves him above

bove the reſt; ſo amongſt men, the Superior Powers chooſing as 'twere the beſt out of the whole Herd, breed them more carefully, and nicely; not directing them, 'tis true, by Reins and Bridles; but by reaſon imparted by certain Notices and Signs, which the vulgar and common ſort do not underſtand; for neither do all Dogs know the Huntſman's, nor all Horſes the Jocky's ſigns; but thoſe that are bred to it are eaſily directed by a whiſtle or an hollow, and very readily obey; and *Homer* ſeems to have underſtood the difference I mention, for ſome of the Prophets he calls Augurs, ſome Prieſts, ſome ſuch as underſtood the voice of the very Gods, took the ſame meaſures, and could foretell things, thus;

And Helen Priam's *Son the ſame decreed,*
On which conſulting Gods before agreed:

And in another place.

As I heard lately from th' Immortal Gods:

For as thoſe that are not near the Perſons of Kings or Commanders, underſtand their minds by Proclamation, ſound of Trumpet, or the like; but their Favourites receive it from their own mouth; ſo the Deity converſes immediately, but with very few, and very ſeldom; but to moſt he gives ſigns, from which the Art of Divination is gather'd; ſo that the Gods direct the lives of very few, and of ſuch

ſuch only whom they intend to raiſe to the higheſt degree of perfection and happineſs: Thoſe Souls (as *Heſiod* ſings) that are not to be put into another Body, but are freed from all Union with Fleſh, turn Guardian Dæmons, and preſide over others; for as Wreſtlers, when Old Age makes them unfit for Exerciſe, have ſome love for it ſtill left, delight to ſee others wreſtle, and encourage them; ſo Souls that have paſt all the Stages of Life, and by their Virtue are exalted into Dæmons do not ſlight the endeavours of man, but being kind to thoſe that ſtrive for the ſame attainments, and, joyntly endeavouring after Virtue, encourage and help them on when they ſee them near their hope, and ready to catch the deſir'd prize; for the Dæmon doth not go along with every one; but as in a Shipwrack, thoſe that are far from Land, their Friends ſtanding on the Shore only look upon, and pity; but thoſe that are near they encourage, and wade in to ſave; ſo the Dæmon deals with mankind; whilſt we are immerſt in Worldly Affairs, and are changing Bodies, as fit Vehicles for our conveyance, he lets us alone to try our own ſtrength, patiently to ſtem the Tide, and get into the Haven by our ſelves, but that Soul that hath gone through the Tryalls of a thouſand Generations, and now her courſe is almoſt finiſht, ſtrives bravely, and with a great deal of toyl and labour endeavours to aſcend; the Deity permits her proper Genius, that is willing to aſſiſt: The *Dæmon* thus permitted, preſently ſets about the work

work, and upon his approach, if the Soul obeys and hearkens to his directions, ſhe is ſav'd; if not, the *Dæmon* leaves her, and ſhe lies in a miſerable condition.

This Diſcourſe was juſt ended, when *Epaminondas* looking upon me, ſaid, *Caphiſias*, 'Tis time for you to be at the Ring, your uſual Company will expect you; we as ſoon as we break Company will take care of *Theanor*: And I reply'd, Sir, I'le go preſently, but I think *Theocritus* here hath ſomething to ſay to you and me, and *Galaxidorus*. Let's hear it in Gods name, ſaid he, and riſing up, led us into a Corner of the Porch: When we had him in the midſt of us, we all began to deſire him to make one in the Conſpiracy. He reply'd, That he knew the day appointed for the Exiles return, and that he and *Gorgidas* had their Friends ready upon occaſion; but that he was not for killing any of the Citizens without due proceſs of Law, altho neceſſity ſeem'd to plead for, and warrant the Execution: Beſides 'twas requiſite that there ſhould be ſome unconcerned in the deſign; for ſuch the multitude would not be jealous of, but think what they adviſed was for the good of the Commonwealth. that there Counſels proceeded from the love they had for their Countrey, and not from any deſign of procuring their own ſafety: This motion we lik'd; he return'd to *Simmias* and his Company, and we went to the Ring, where we met our Friends, and as we wreſtled together, communicated our thoughts to one another,

and

and put things in order for Action: There we ſaw *Philip* and *Archias* very ſpruce, anointed and perfum'd going away to the prepar'd Feaſt; for *Phyllidas* fearing they would execute *Amphitheus* before Supper, as ſoon as he had brought *Lyſanoridas* going, went to *Archias*, and putting him in hopes of the Womans Company he deſir'd, and aſſuring him ſhe would be at the place appointed, ſoon trepanned him into ſtupid careleſneſs, and ſenſuality with his fellow Wantons: About Night the Wind riſing, the ſharpneſs of the weather increaſed, and that forc'd moſt to keep within doors; we meeting with *Damocleides*, *Pelopidas*, and *Theopompus* receiv'd them, and others met others of the Exiles; for as ſoon as they were come over *Citheron* they ſeparated, and the ſtormy Weather oblig'd them to walk with their Faces cover'd, ſo that without any fear or danger they paſt through the City: Some as they entred had a flaſh of Lightning on their Right-hand without a Clap of Thunder, and that portended ſafety and glory; intimating, that their Actions ſhould be ſplendid, and without danger: When we were altogether in the Houſe, eight and forty in number, and *Theocritus* in a little Room by himſelf offering Sacrifice, there was heard on a ſuddain a loud knocking at the Gate; and preſently one came and told us that two of *Archias* his Guard, who had ſome earneſt buſineſs with *Charon* knockt at the Gate, demanding entrance; and were very angry that they were not admitted ſooner: *Charon* ſurpriz'd, commanded the Doors to be opened

preſently, and going to meet them with a Garland on his Head, as if he had been Sacrificing or making merry, askt their buſineſs; and one of them reply'd, *Philip* and *Archias* ſent us to tell you, that you muſt come before them preſently: And *Charon* demanding why they ſent for him in ſuch haſte, and if all was well: We know nothing more, the Meſſenger return'd; but what Anſwer ſhall we carry back? That, reply'd *Charon*, putting off his Garland, and putting on his Cloak, I follow you, for ſhould I go along with you, my Friends would be concern'd, imagining that I am taken into Cuſtody. Do ſo, ſaid they, for we muſt go and carry the Governours Orders to the City Guard: With this they departed, but *Charon* coming in and telling us the ſtory, we were all very much ſurpriz'd, imagining the deſign had been diſcovered; and moſt ſuſpected *Hippoſthenides*, and thought that he having endeavour'd to hinder their coming, and fail'd; now the time for the dangerous attempt unavoidably approacht, grew faint-hearted, and made a diſcovery of the Plot; and this ſeem'd probable, for he did not appear at *Charons* Houſe with the reſt, and ſo was lookt upon by every one to be a Raſcal and a Turn-coat; yet we all were of opinion that *Charon* ought to obey the Governours Orders, and go to them: Then he commanding his Son to be brought to him, the prettieſt youth, *Archidamus*, in all *Thebes*, skill'd in moſt Exerciſes, ſcarce fifteen years old, but very ſtrong and luſty for his Age; thus ſaid,

Friends,

Friends, this is my only, and my beloved Son, and him I put into your hands, conjureing you by all that's good, if you find me treacherous, to kill, and have no mercy upon him for my ſake; but as for your parts, Sirs, be provided againſt the worſt that can come, don't yield your Bodies tamely to be Butcher'd by baſe fellows, but behave your ſelves bravely, and preſerve your Souls invincible for the good and glory of your Countrey: When *Charon* had ended, we admired the Honeſty and Bravery of the man, but were angry at his ſuſpicion, and bade him take away his Son: *Charon*, ſaid *Pelopidas*, we ſhould have taken it more kindly, if you had remov'd your Son into another Houſe, for why ſhould he ſuffer for being in our company? Nay let us ſend him away now, that if we fall, he might live, and grow up to puniſh the Tyrants, and be a brave Revenger of our Deaths. By no means, reply'd *Charon*, he ſhall ſtay here, and run the ſame danger with you all; for 'tis diſhonourable to be in the power of his Enemies; and you, my Boy, be daring above thy Age, and with theſe brave Citizens venture upon neceſſary dangers for the defence of Liberty and Virtue; for we have good hopes ſtill left, and perhaps ſome God will protect us in this juſt and generous undertaking: Theſe words of his, *Archidamus*, drew tears from many; but he not ſhedding ſo much as one, and delivering his Son to *Pelopidas*, went out of the Door, ſaluting and encouraging every one as

he went: But you would have been exceedingly ſurpriz'd at the ſerene and fearleſs temper of the Boy, a Soul as great as that of *Achilles* Son, for he did not change Color, or ſeem concern'd; but drew out, and try'd the goodneſs of *Pelopidas* his Sword: In the mean time *Diotonus* one of *Cephiſedorus* his Friends came to us with his Sword girt, and Breaſtplate on; and underſtanding that *Archias* had ſent for *Charon*, he chid our delay, and urg'd us to go and ſet upon the Houſe preſently; for ſo we ſhould be too quick for them, and take them unprovided; or if we did not like that propoſal, he ſaid, 'twas better to go out, and confuſedly fall on one another, than to coup our ſelves up altogether in one Room, and like a Hive of Bees be taken by our Enemies: *Theocritus* likewiſe preſſed us to go on, affirming that the Sacrifices were lucky, and promis'd ſafety and ſucceſs: Upon this whilſt we were arming, and ſetting our ſelves in order, *Charon* came in looking very merrily and jocund; and with a ſmile ſaid, Courage Sirs, there is no danger, but the deſign goes on very well, for *Archias* and *Philip*, as ſoon as they heard that according to their order I was come, being very drunk, and weakned in Body and Underſtanding, with much ado came out to me; and *Archias* ſaid, *Charon*, I hear that the Exiles are returned, and lurk privately in Town: At this I was very much ſurpriz'd, but recovering my ſelf, askt Who are they, Sir, and where? We don't know, ſaid *Archias*, and therefore ſent for

you

you to enquire whether you had heard any clearer diſcovery; and I, as 'twere ſurpriz'd, conſidering a little with my ſelf, imagin'd that what they heard was only uncertain report, and that none of the Aſſociates had made this diſcovery (for then they would have known the Houſe) that 'twas a groundleſs ſuſpicion and rumor about Town that came to their Ears, and therefore ſaid, I remember, whil'ſt *Androclidas* was alive, that a great many idle, lying ſtorys were ſpread abroad to trouble and amuſe us; but, Sir, I have not heard one word of this, yet if you pleaſe I'le enquire what ground there is for it, and if I find any thing conſiderable I ſhall give you notice. Yes, pray, ſaid *Phyllidas*, examine this matter very narrowly, ſlight no particular, be very diligent and careful, foreſight is very commendable and ſafe: When he had ſaid thus, he led back *Archias* into the Room where they are now drinking: But, Sirs, let us not delay, but begging the Gods aſſiſtance, put our ſelves preſently upon Action: Upon this, we went to prayers, and encouraged one another: 'Twas now full Supper time, the Wind was high, and Snow and ſmall Rain fell, ſo that the Streets and narrow Lanes we paſs'd were all empty: They that were to aſſault *Leontidas* and *Hypates* whoſe Houſes joyn'd, went out in their uſual Cloaths, having no Arms beſide their Swords; amongſt thoſe were *Pelopidas*, *Damocleides*, and *Cephiſedorus*; *Charon*, *Melon*, and the reſt that were to ſet upon *Archias* put on Breſt-plates, and ſhady Fir or Pine

Garlands upon their Heads; ſome dreſt themſelves in Womens Cloaths, ſo that they lookt like a drunken company of Mummers: but unlucky fortune, *Archidamus*, reſolving to make our Enemies folly and careleſneſs as conſpicuous as our Eagerneſs and Courage; and having, as in a play, intermixt a great many Under-plots, now in the very laſt Act ſurpriz'd us with a very unexpected adventure; for whilſt *Charon*, as ſoon as ever he parted from *Archias* and *Philip*, was coming back, and ſetting us forward to execute the deſign; a letter from *Archias* the Chief-Prieſt of *Athens* was ſent to *Archias* our Governour, which contain'd a full diſcovery of the Plot, in what Houſe the Exiles were met, and who were the Aſſociates: *Archias* being now dead drunk, and quite beſide himſelf with expectation of the deſired Women, took the Letter, and the Bearer ſaying, Sir, it contains matter of great concern; matters of concern to morrow, he reply'd, and clapt it under his Cuſhion, and calling for the Glaſs, bad the Servant fill a brimmer, and ſent *Phyllidas* often to the door to ſee if the Women were coming: The hopes of this company made them ſit long; and we coming opportunely quickly forc't our way through the Servants to the Hall; and ſtood a little at the Door to take notice of every one at Table; our ſhady Garlands and Apparel diſguiſing our intentions, all ſate ſilent in expectation of what would follow, but as ſoon as *Melon* laying his Hand upon his Sword, was making through the midſt of them, *Ca-*

brichius

brichius catching him by the Arm, cry'd out to *Phyllidas*, Is not this *Melon*? *Melon* loos'd his hold preſently, and drawing out his Sword made at ſtaggering *Archias*, and lay'd him dead upon the Floor; *Charon* wounded *Philip* in the Neck, and whilſt he endeavoured to defend himſelf with the Cups that were about him, *Lyſitheus* threw him off his Seat, and ran him thro: We perſwaded *Cabrichius* to be quiet, not to aſſiſt the Tyrants, but joyn with us to free his Country, for whoſe good, he was conſecrated Governour, and devoted to the Gods; but when being drunk he would not hearken to Reaſon, but grew high, began to buſtle, and turn'd (for our Governours always carry a Spear with them) the point of his Spear upon us; I catching it in the midſt, and raiſing it higher than my head, deſir'd him to let it go, and conſult his own ſafety, for elſe he would be kill'd; but *Theopus* ſtanding on his right ſide, and ſmiting him with his Sword, ſaid, Lye there with thoſe whoſe Intereſt you eſpous'd; thou ſhalt not wear the Garland in Free'd *Thebes*, nor Sacrifice to the Gods any more, from whom in thy Prayers thou haſt beg'd a thouſand Miſchiefs to the Enemies of thy Country: *Cabrichius* falling, *Theocritius* ſtanding by ſnatcht up the Sacred Spear, and kept it from being ſtain'd; and ſome few of the Servants that dar'd to reſiſt we preſently diſpatch'd; the others that were quiet we ſhut up in the Hall, being very unwilling that they ſhould get abroad, and make any diſcovery, till we knew whether the other

Company had ſucceeded in their attempt: They manag'd their buſineſs thus, *Pelopidas* and thoſe with him went ſoftly and knockt at *Leontidas* his Gate; and a Servant coming to demand their buſineſs, they ſaid, they came from *Athens*, and brought a Letter from *Calliſtratus* to *Leontidas*; the ſervant went and acquainted his Maſter, and was order'd to open the Door; as ſoon as 'twas unbar'd, they all violently ruſht in, and overturning the ſervant ran thro the Hall directly to *Leontidas* his Chamber; he preſently ſuſpecting what was the matter, drew his Dagger, and ſtood upon his Guard; an unjuſt man, 'tis true, and a Tyrant, but Courageous, and ſtrong of his Hands; but he forgot to put out the Candle, and get amongſt the Invaders in the dark; and ſo appearing in the light, as ſoon as they opened the door, he ran *Cephiſedorus* into the Belly: Next he engag'd *Pelopidas* and cry'd out to his Servants to come and help; but thoſe *Simmias* ſecured, nor did they dare to come to handy blows with the ſtrongeſt and moſt valiant of the Citizens: There was a ſmart encounter between *Pelopidas* and *Leontidas*, for the paſſage was very narrow, and *Cephiſedorus* falling, and dying in the midſt, no body elſe could come to ſtrike one blow; at laſt *Pelopidas* receiving a ſlight wound in the Head, with repeated thruſts overthrew *Leontidas*, and kill'd him upon *Cephiſedorus* who was yet breathing; for he ſaw his Enemy fall, and ſhaking *Pelopidas* by the hand, and ſaluting all the reſt, he dy'd with a ſmile upon his Face:

Face: This done, they went to *Hypates* his Houſe, and entring after the ſame manner, they purſu'd *Hypates* flying under the Roof into a Neighbours Houſe, and caught, and kill'd him: From thence they marcht directly to us, and we met in the *Piazzas*; and having ſaluted, and told one another our ſucceſs, we all went to the Priſon: and *Phyllidas* calling out the Keeper, ſaid, *Philip* and *Archias* command you to bring *Amphitheus* preſently before them; but he conſidering the unſeaſonableneſs of the time, and that *Phyllidas*, as being yet hot and out of breath, ſpoke with more than ordinary concern; ſuſpected the cheat, and reply'd to *Phyllidas*, Pray, Sir, did ever the Governours ſend for a Priſoner at ſuch a time before? Or ever by you? What Warrant do you bring? As he was prating thus, *Phyllidas* ran him thro; a baſe fellow, and upon whoſe Carcaſs, the next day, many Women ſpit and trampled: We breaking open the Priſon door, firſt call'd out *Amphitheus* by name, and then others, as every one had a mind; they knowing our voice jocundly leapt out of their ſtraw in which they lay, with their Chains upon their legs: The others that were in the Stocks held out their hands, and beg'd us not to leave them behind: Theſe being ſet free, many of the Neigbours came in to us, underſtanding and rejoycing for what was done: The Women too, as ſoon as they were acquainted with the flying report, unmindful of the *Beotian* ſtrictneſs, ran out to one another, and enquired of every one they met,

met, how things went: Thoſe that found their Fathers, or their Husbands follow'd them, and none forbad them, for the Tears and Prayers of the modeſt Women were a very great incitement to all they met: Our Affairs being in this condition, I underſtanding that *Epaminondas*, *Gorgidas*, and their Friends were drawing into a Body about *Minervas* Temple, went to them: Many honeſt worthy Citizens at firſt joyn'd, and their number continually encreaſt: When I had informed them in the particulars of what was done, and deſired them to march into the Market-place to aſſiſt their Friends, they proclaimed Liberty, and furniſh'd the multitude with Arms out of the Temples, that were ſtuft with ſpoils; and the neighbouring Armorers Shops: Then *Hippoſtheneides* with his Friends and Servants appear'd, having by chance joyn'd the Trumpeters that were coming to *Thebes* againſt *Hercules* his Feaſt; ſtraight ſome gave the Alarm in the Market-place, others in other parts of the City, diſtracting their Enemies on all ſides, as if the whole City was in Arms: Some lighting ſmoaky Fires, conceal'd themſelves in the Cloud, and fled to the Caſtle, drawing with them the ſelect band which us'd to keep Guard about the Caſtle all night: The Garriſon of the Caſtle, theſe being ſcatter'd, and in diſorder, tho they ſaw us all in confuſion, and knew we had no ſtanding compact body, yet would not venture to make a deſcent, tho they were above five thouſand ſtrong; they were really afraid,

afraid, but pretended they dar'd not move without *Lyſanoridas* his orders, who contrary to his uſual cuſtom, was abſent from the Caſtle that day; for which neglect the *Spartans* (as I was told) having by a bribe got him into their hands, put *Lyſanoridas* to death at *Corinth*. And ſurrendring the Caſtle to us upon Articles, marcht out with their Garriſon.

PLUTARCH's SYMPOSIACKS.

The Firſt Book.

Done into Engliſh by T. C.

Queſtion I.

Whether midſt our Cups 'tis fit to talk Learnedly, and Philoſophize?

SOme, my dear *Soſſius Senecio*, imagine, that this Sentence μετὰ μνήμονος συμπότου, was principally deſign'd againſt the Stewards of a Feaſt, who are uſually troubleſome, and preſs liquor too much upon the Gueſts. For the *Dores* in *Sicily* (as I am inform'd) call'd the Steward μνήμονα, a Remembrancer: Others think that this proverb admoniſheth the Gueſts to forget every thing that is ſpoken or done in Company; and agreeably to this, the Ancients us'd to conſecrate forgetfulneſs, with a *Ferula* to

Bacchus

Bacchus, thereby intimating, that we ſhould either not remember any irregularity committed in mirth and company, or apply a gentle and childiſh correction to the faults; but becauſe you are of Opinion, That (as *Euripides* ſays) to forget abſurdities indeed is a piece of Wiſdom; but to deliver over to oblivion all ſort of Diſcourſe that merry meetings do uſually produce, is not only repugnant to that endearing quality that moſt allow to an entertainment, but againſt the known practice of the greateſt Philoſophers; for *Plato*, *Xenophon*, *Ariſtotle*, *Speuſippus*, *Epicurus*, *Prytanis*, *Hieronymus*, *Dion* the Academick have thought it a worthy and noble employment to deliver down to us thoſe Diſcourſes they had at Table; and ſince 'tis your pleaſure that I ſhould gather up the chiefeſt of thoſe ſcatter'd *Topicks*, which both at *Rome* and *Greece* midſt our Cups and Feaſting we have diſputed on, in obedience to your commands I have ſent three Books, each containing ten Problems, and the reſt ſhall quickly follow, if theſe find good acceptance, and do not ſeem altogether fooliſh and impertinent.

The firſt Queſtion is, *Whether at Table 'tis allowable to Philoſophize?* For I remember at a Supper once at *Athens* this doubt was ſtarted, *Whether at a merry meeting 'twas fit to uſe Philoſophical Diſcourſe, and how far it might be us'd?* And *Ariſto* preſently cry'd out, What then, for Heavens ſake, are there any that baniſh Philoſophy from Company and Wine? And

I

I reply'd, Yes, Sir, there are, and ſuch, as with a grave ſcoff tell us, That Philoſophy like the Matron of the Houſe ſhould never be heard at a merry Entertainment; and commend the cuſtom of the *Perſians*, who never let their Wives appear, but Drink, Dance, and Wanton with their Whores: This they propoſe for us to imitate, they permit us to have Mimicks and Muſick at our Feaſts, but forbid Philoſophy; ſhe, forſooth, being very unfit to be wanton with us, and we in a bad condition to be ſerious; and *Iſocrates* the *Rhetorician*, when at a drinking bout, ſome beg'd him to make a Speech, only returned, *With thoſe things in which I have skill, the time doth not ſuit; and in thoſe things with which the time ſuits I have no skill.* And *Crato* cry'd out, By *Bacchus* he ſaid right, he might have ſworn to it, if he deſigned to make ſuch long-winded diſcourſes as would have ſpoil'd all Mirth and Converſation; but I do not think there's the ſame reaſon to forbid Philoſophy, as to take away Rhetorick from our Feaſts; for Philoſophy is quite of another nature, 'tis an Art of living, and therefore muſt be admitted into every part of our Converſation, into all our gay humours, and our pleaſures, to regulate and adjuſt them, to proportion the time, and keep them from exceſs; unleſs, perchance upon the ſame ſcoffing pretence of gravity they would baniſh Temperance, Juſtice, and Moderation: 'Tis true, were we to Feaſt as thoſe that entertain'd *Oreſtes*, were ſilence enjoyn'd by Law, that might be ſomewhat,

and

and prove a mean cloak of ignorance; but if *Bacchus* be really λύσιος, a looſer of every thing, and chiefly takes off all reſtraints and bridles from the Tongue, and gives the voice the greateſt freedom, I think 'tis fooliſh and abſurd to deprive that time, in which we are uſually moſt talkative of the moſt uſeful and profitable diſcourſe; and in our Schools to diſpute of the Offices of Company, in what conſiſts the Excellence of a Gueſt, how Mirth, Feaſting, and Wine are to be uſed, and yet deny Philoſophy a place in theſe Feaſts, as if not able to confirm by practice, what by precepts it inſtructs; and when you affirm'd, that none ought to oppoſe what *Crato* ſaid, but determine what ſorts of Philoſophical Topicks were to be admitted as fit companions at a Feaſt, and ſo avoid that juſt and pleaſant taunt put upon the wrangling diſputers of the Age;

Come now to Supper that we may contend:

And when you ſeem'd concern'd, and urg'd us to ſpeak to that head; I firſt reply'd, Sir, we muſt conſider what company we have; for if the greater part of the Gueſts are Learned Men; as for inſtance, at *Agatho*'s Entertainment, *Socrates*, *Phædri*, *Pauſaniæ*, *Eurymachi*; or at *Callias* his Board, *Carmidæ*, *Antiſthenes*, *Hermogenes*, and the like, we will permit them to Philoſophize, and to mix *Bacchus* Wine with the Muſes (Learning) as well as with the Nymphs (Water;) for the latter make him

him wholeſome and gentle to the Body, and the other pleaſant and agreeable to the Soul: And if there are ſome few illiterate perſons preſent, they, as Conſonants with Vowels, in the midſt of the other Learned, will participate of ſomewhat an articulate ſound, and ſignification; but if the greater part conſiſts of ſuch who can better endure the noiſe of any Bird, Fiddle-ſtring, or piece of Wood, than the voice of a Philoſopher: *Piſiſtratus* hath ſhewn us what to do; for he being at difference with his Sons, when he heard his Enemies rejoyc'd at it, in a full Aſſembly he declared that he had endeavoured to perſwade his Sons to ſubmit to him, but ſince he found them obſtinate, he was reſolv'd to yield and ſubmit to their Humours: So a Philoſopher midſt thoſe companions that ſlight his excellent Diſcourſe, will lay aſide his gravity, follow them, and comply with their Humor as far as decency will permit; knowing very well that men cannot exerciſe their Rhetorick, unleſs they ſpeak, but may their Philoſophy, even whilſt they are ſilent, or jeſt merrily, nay whilſt they are piqu'd upon, or Repartee: For 'tis not only (as *Plato* ſays) the higheſt degree of injuſtice, not to be juſt and yet ſeem ſo; but the top of Wiſdom to Philoſophize, yet not appear to do it, and in mirth to do the ſame with thoſe that are ſerious, and ſeem in earneſt: For as in *Euripides*, the *Bacchæ*, tho unprovided of Iron weapons, and unarmed, wounded their Invaders with their Boughs, thus the very jeſts and

merry talk of true Philoſophers move thoſe that are not altogether inſenſible, and uſually reform: I think there are Topicks fit to be us'd at Table, ſome of which reading and ſtudy gives us, others the preſent occaſion: Some to incite to ſtudy, others to piety, and great and noble actions, others to make us Rivals of the bountiful and kind, which if a man cunningly and without any apparent deſign inſerts for the inſtruction of the reſt, he will free theſe Entertainments from many of thoſe conſiderable evils which uſually attend them. Some that put Borrage into the Wine, or ſprinkle the Floor with Water in which Vervain and Maiden-hair have been ſteep'd, as good to raiſe mirth and jollity in the Gueſts, in imitation of *Homer*'s *Helena*, who with ſome Medicament diluted the pure Wine ſhe had prepared, do not underſtand that that Fable coming round from *Egypt*, after a long way ends at laſt in eaſy and fit diſcourſe; for whilſt they were drinking *Helena* relates the ſtory of *Ulyſſes*:

How Fortunes ſpight the Hero did controul,
And bore his troubles with a manly Soul:

For that, in my opinion, was the *Nepenthe*, the Care-diſſolving Medicament, *viz.* that ſtory exactly fitted to the then diſaſters, and juncture of Affairs: The pleaſing men, tho they deſignedly and apparently inſtruct, draw on their maxims rather with perſwaſive and ſmooth Arguments, than the violent force

force of demonſtrations: You ſee that even *Plato* in his *Sympoſium* where he diſputes of the chief End, the chief Good, and is altogether on Subjects Theological, doth not lay down ſtrong and cloſe demonſtrations; he doth not (as he is wont) like a Wreſtler, ſprinkle his Adverſary with duſt, that he might take the firmer hold, and be ſure of giving him the trip; but draws men on by more ſoft and pliable attaques, by pleaſant Fictions, and pat Examples; beſides, the Queſtions ſhould be eaſy, the Problems known, the Interrogations plain, familiar, and not intricate and dark, that they might neither vex the unlearned, nor fright them from the diſquiſition: For as 'tis allowable to diſſolve our entertainment into a Dance, but if we force our Gueſts to jeſt, or play at Cudgels, we ſhall not only make our Feaſt unpleaſant, but hurtful and unnatural; thus light and eaſy diſquiſitions do pleaſantly and profitably excite us, but we muſt forbear all contentious, and (to uſe *Democritus* his word) wrangling diſputes, which perplex the propoſers with intricate and inexplicable doubts, and trouble all the other that are preſent: Our Diſcourſe ſhould be like our Wine, common to all, and of which every one may equally partake: And they that propoſe hard Problems, ſeem no better fitted for Society, than *Æſop's* Fox and Crane, *for the Fox vext the Crane with thin Broth poured out upon a plain Table, and laught at her, when he ſaw her, by reaſon of the narrowneſs of her Bill, and the thinneſs of the Broth, incapable of partaking*

what he had prepar'd; and the Crane in requital, inviting the Fox to Supper, brought forth her danties in a Pot with a long and narrow Neck, into which she could conveniently thrust her Bill; whilst the Fox could not reach one bit. Just so when Philosopers midst their Cups dive into Minute and Logical Disputes they are very troublesome to those that cannot follow them through the same depths; and those that bring in idle Songs, trifling Disquisitions, common Talk, and Mechanical Discourse destroy the very end of Conversation, and Merry Entertainments, and abuse *Bacchus.* Therefore as when *Phrynichus* and *Æschilus* brought *Tragedy* to discourse of Fictions and Misfortunes, it was askt, What is this to *Bacchus?* So methinks, when I hear some pedantically drawing a Syllogism into Table talk, I have reason to cry out, Sir, what is this to *Bacchus?* Perchance one, the great Bowl standing in the midst, and the Chaplets given round, which the God in token of the liberty he bestows, sets on every head; sings one of those Songs called σκόλια, crooked, or obscure; this is not fit, nor agreeable to a Feast. Tho some say these σκόλια, these crooked or obscure songs were not dark and intricate composures; but that the Guests sang the first song altogether, praising *Bacchus*, and describing the power of the God; and the second each man sang singly in his turn, a Myrtle Bough being delivered to every one in order, which they called a Ἄσαρον, because he that received it was oblig'd, ἄδειν, to sing; and after this a Harp being carry'd

ry'd round the company, the skilful took it, and fitted the Muſick to the ſong, this when the unskilful could not perform, the ſong was called σκόλιον, crooked or obſcure, becauſe hard to them, and in which they could not bear a part. Others ſay this Myrtle Bough was not delivered in order, but from Bed to Bed, and when the uppermoſt of the firſt Table had ſung he ſent it to the uppermoſt of the ſecond, and he to the uppermoſt of the third; and ſo the ſecond in like manner to the ſecond; and from theſe many windings, and this circuit it was called σκόλιον, crooked.

Queſtion II.

Whether the Entertainer ſhould ſeat the Gueſts, or let every man take his own place?

MY Brother *Timon* making a great Entertainment, deſired the Gueſts as they came, to ſeat themſelves; for he had invited Strangers, and Citizens, Neighbours and Acquaintance, and all ſorts of perſons to the Feaſt. A great many being already come, a certain Stranger at laſt appeared, dreſt as fine as hands could make him; his Cloaths rich, and an unſeemly train of Foot-boys at his heels; he walking up to the Parlor Door, and ſtareing round upon thoſe that were already ſeated, turned his back and ſcornfully retired;

and when a great many ſtept after him, and beg'd him to return, he ſaid, *I ſee no fit place left for me:* At that the other Gueſts (for the Glaſſes had gone round) laught abundantly, and deſired his room rather than his company; but after Supper, my Father addreſſing himſelf to me, who ſate at another quarter of the Table, *Timon*, ſaid he, and I have a Diſpute, and you are to be Judge, for I have been upon his skirts already about that Stranger; for if according to my directions he had ſeated every man in his proper place, we had never been thought unskilful in this matter, by one

Whoſe Art is great in ordering Horſe and Foot;

And Story ſays, that *Paulus Emilius* after he had conquered *Perſes* the King of *Macedon*, making an Entertainment beſide his coſtly Furniture, and extraordinary Proviſion, was very critical in the order of his Feaſt; ſaying, *'Twas the ſame mans task to order a terrible Battel, and a pleaſing Entertainment, for both of them require skill in the Art of diſpoſing right*; and *Homer* often calls the ſtouteſt, and the greateſt Princes Κοσμητορας λαων, Diſpoſers of the people; and you uſe to ſay, that the great Creator by this Art of diſpoſing turned diſorder into Beauty, and neither taking away any, or adding any new Being, but ſetting every thing in its proper place, out of the moſt uncomely figure and confus'd Chaos produc'd this beauteous,

teous, this ſurpriſing Face of Nature that appears; in theſe great and noble Doctrines, indeed you inſtruct us; but our own obſervation ſufficiently aſſures, that the greateſt profuſeneſs in a feaſt appears neither delightful, nor genteil, unleſs beautify'd by order: and therefore 'tis abſurd that Cooks and Waiters ſhould be ſolicitous what diſh muſt be brought firſt, what next, what plac'd in the middle, and what laſt; and that the Garlands and Oyntment and Muſick (if they have any) ſhould have a proper place and order aſſigned, and yet that the Gueſts ſhould be ſeated promiſcuouſly, and no reſpect be had to Age, Honour, or the like: No diſtinguiſhing order by which the man in dignity might be honored, the inferior learn to give place, and the diſpoſer be exerciſed in diſtinguiſhing what is proper and convenient; for 'tis not rational, that when we walk, or ſit down to diſcourſe, the beſt man ſhould have the beſt place, and not the ſame order at Table be obſerv'd, or that the Entertainer ſhould in Civility drink to one before another, and yet make no difference in their Seats; at the firſt daſh making the whole company one Μύσταν (as they ſay) a hodg-podg, and confuſion: This my Father brought for his Opinion, and my Brother ſaid, I am not ſo much wiſer than *Bias*, that ſince he refus'd to be Arbitrator between two only of his Friends, I ſhould pretend to be a judge between ſo many Strangers and Acquaintance, eſpecially ſince 'tis not a money matter, but about precedence and dig-

pity; as if I invited my Friends not to treat them kindly, but abuſe. *Menelaus* is accounted abſurd, and paſt into a proverb for pretending to adviſe when unaskt; and ſure he would be more ridiculous, that inſtead of an Entertainer ſhould ſet up for a Judge, when no body requeſts him, or ſubmits to his determination, which is the beſt, and which the worſt man in the Company; for the Gueſts don't come to contend about precedency, but to Feaſt, and be merry: Beſides 'tis no eaſy task to diſtinguiſh, for ſome claim reſpect by reaſon of their Age, others from their familiarity and acquaintance; and, as thoſe that make Declamations conſiſting of Compariſons, he muſt have *Ariſtotles* τόποι, and *Thraſymachus* his ὑποβαλλοῦσι, (Books that furniſh him with Heads of Argument) at his Fingers end, and all this to no good purpoſe, or profitable effect, but to bring vanity from the Bar, and the Theater into our Feaſts and Entertainments; and whilſt by good fellowſhip, we endeavour to remit all other paſſions, intend pride and arrogance, from which in my opinion we ſhould be more careful to cleanſe our Souls, than to waſh our Feet from dirt, that our Converſation might be free, ſimple, and full of mirth: And when by ſuch meetings we ſtrive to end all differences that have at any time riſen amongſt the invited, we ſhould make them flame anew, and kindle them again by Emulation; whilſt we debaſe ſome, and puff up others; and if according as we ſeat them, we ſhould drink oftner, carve better,

ter, and diſcourſe more with ſome than others, inſtead of being Friendly we ſhould be Lordly in our Feaſts; and if in other things we treat them all equally, why ſhould we not begin at the firſt part, and bring it into faſhion for all to take their ſeats promiſcuouſly, without ceremony or pride, and to let them ſee as ſoon as they enter, that they are invited to a Dinner whoſe order is free and Democratical, and not as particular choſen men to the Government of a City, where *Ariſtocracy* is the form; ſince the richeſt and the pooreſt ſit promiſcuouſly together: When this had been offer'd on both ſides and all preſent required my determination; I ſaid, being an Arbitrator, and not a Judge, I ſhall cloſe ſtrictly with neither ſide, but go indifferently in the middle between both: If a man invites young men, Citizens or acquaintance, they ſhould (as *Timon* ſays) be accuſtomed to be content with any place, without Ceremony, or Concernment; and this good nature, and unconcernedneſs would be an excellent means to preſerve and encreaſe friendſhip; but if we uſe the ſame method to Strangers, Magiſtrates, or Old Men, I have Juſt reaſon to fear, that whilſt we ſeem to thruſt out pride at the fore-door, we bring it in again at the back, together with a great deal of indifferency, and diſreſpect. But in this, cuſtom, and the eſtabliſhed Rules of decency muſt guide; or elſe let us aboliſh all thoſe modes of reſpect, expreſt by drinking to, or ſaluting firſt; which we do not uſe promiſcuouſly

ouſly to all the Company, but according to their worth we honour every one,

With better places, meat, and larger cups;

As *Agamemnon* ſays, ſetting the place firſt, as the chiefeſt ſign of Honor; and we commend *Alcinous* for placing his Gueſt next himſelf;

He ſtout Laomedon *his Son remov'd,*
Who ſate next him, for him he dearly lov'd;

For to place a ſuppliant Stranger in the Seat of his beloved Son, was wonderful kind, and extream courteous. Nay, even amongſt the Gods themſelves this diſtinction is obſerv'd, for *Neptune*, tho he came laſt into the Aſſembly,

Sate in the middle Seat ——

As if that was his proper place: And *Minerva* ſeems to have that aſſigned her which is next *Jupiter* himſelf; and this the Poet intimates, when ſpeaking of *Thetis* he ſays,

She ſate next Jove, Minerva *giving place.*

And *Pindar* plainly ſays,

She ſits juſt next the Thunder-breathing flames.

Indeed *Timon* urges, we ought not to rob many

many to honour one; now he robs that makes ſomething that is proper, common and ſuitable honor to his worth is each mans property: and whilſt he endeavours not to affront his Gueſts, he neceſſarily falls into the inconvenience, for he muſt affront every one by defrauding them of their proper Honor. Beſides, in my opinion, 'tis no hard matter to make this diſtinction, and ſeat our Gueſts according to their quality; for firſt it very ſeldom happens that many of equal honour are invited to the ſame Banquet; and then, ſince there are many honourable places, you have room enough to diſpoſe them according to content, if you can but gueſs that this man muſt be ſeated uppermoſt, that in the middle, another next your ſelf, Friend, Acquaintance, Tutor, or the like, appointing every one ſome place of honour; and as for the reſt, I would ſupply their want of honour with ſome little preſents, affability, and kind diſcourſe. But if their Qualities are not eaſy to be diſtinguiſh'd, and the men themſelves hard to be pleaſed, ſee what device I have in that caſe; for I ſeat in the moſt honourable place, my Father, if invited; if not, my Grandfather, Father-in-law, Uncle, Fellow-officer, or ſome body whom the Entertainer hath a more particular reaſon to eſteem. And this is one of the many Rules of decency that we have from *Homer*; for in his Poem, when *Achilles* ſaw *Menelaus* and *Antilochus* contending about the ſecond prize of the Horſe-race, and fearing that their ſtrife and

fury

fury would encreaſe, gave the prize to another, under pretence of comforting and honouring *Eumelus*, but indeed to take away the cauſe of their contention. When I had ſaid this, *Lamprias* ſitting (as he always doth) upon a low Bed, cry'd out, Sirs, will you give me leave to correct this ſottiſh Judge? And the Company bidding him ſpeak freely, and tell me roundly of my faults, and not ſpare, he ſaid, And who can forbear that Philoſopher, who diſpoſes of places at a Feaſt according to the Birth, Wealth or Offices of the Gueſts, as if they were in a Theater, or Council-houſe voting for a Law; ſo that pride and arrogance muſt be admitted even into our Mirth and Entertainments? In ſeating our Gueſts we ſhould not have any reſpect to honour, but Mirth and Converſation, not look after every mans Quality, but their agreement and harmony with one another, as thoſe do that joyn ſeveral different things in one Compoſure. Thus a Maſon doth not ſet an *Athenian* or a *Spartan* Stone, becauſe formed in a more noble Countrey, before an *Aſian* or a *Spaniſh*: Nor a Painter give the moſt coſtly colour the chiefeſt place; nor a Ship-wright the *Corinthian* Firr, or *Cretan* Cypreſs; but ſo diſtribute them as they will beſt ſerve to the common end, and make the whole Compoſure ſtrong, beautiful, and fit for uſe. Nay you ſee even the Deity himſelf, (by our *Pindar* nam'd the moſt skilful Artificer) doth not every where place the Fire above, and the Earth below, as *Empedocles* hath it,

The Oyſters coverings do directly prove,
That heavy Earth is ſometimes rais'd above:

Not having that place that nature appoints, but that which is neceſſary to compound Bodys, and ſerviceable to the Common end, the preſervation of the whole. Diſorder is in every thing an evil, but then its badneſs is principally diſcovered, when 'tis amongſt men whilſt they are making merry; for then it breeds contentions, and a thouſand unſpeakable miſchiefs, which to foreſee, and hinder ſhews a man well skill'd in good order, and diſpoſing right. We all agreed that he had ſaid well, but askt him why he would not inſtruct us how to order things aright, and communicate his skill; I am content, ſays he, to inſtruct you if you will permit me to change the preſent order of this Feaſt, and yield as ready obedience to me as the *Thebans* to *Epaminondas* when he alter'd the order of their Battel: We gave him full power, and he having turn'd all the Servants out, lookt round upon every one, and ſaid, Hear, (for I'le tell you firſt) how I deſign to order you together: In my mind, the *Theban Pammenes* juſtly taxeth *Homer* as unskilful in Love matters, for ſetting together, in his deſcription of an Army, Tribe and Tribe; Family and Family; for he ſhould have joyn'd the Lover and the Beloved; ſo that the whole body being united in their minds, might perfectly agree: This Rule will I follow, not ſeat one Rich

Rich man by another; a Youth by a Youth, a Magiſtrate by a Magiſtrate, and a Friend by a Friend; (for ſuch an order is of no force either to beget or encreaſe friendſhip, and good-will) but fitting that that wants, with ſomething that is able to ſupply it, next one that is willing to inſtruct, I will place one that is as deſirous to be inſtructed; next a moroſe one good natur'd; next a talkative Old-man, a Youth patient and eager for a Story; next a Boaſter, a jeering, ſmooth Companion; and next an angry man, a quiet. If I ſee a wealthy fellow bountiful and kind, I'le take ſome poor honeſt man from his obſcure place, and ſet him next, that ſomething might run out of that full Veſſel, into the other empty one. A Sophiſter I'le ſeat by a Sophiſter, and one Poet by another;

For Beggers Beggers, Poets envy Poets:

I ſeparate the clamorous ſcoffers, and the teſty, by putting ſome good nature between them, that they might not juſtle ſo roughly on one another: Wreſtlers, Hunters, and Farmers I put in one Company; for ſome of the ſame nature when put together fight as Cocks; others are very ſociable as Daws: Drinkers and Lovers I ſet together, not only thoſe, who (as *Sophocles* ſays) feel the ſting of Maſculine Love, but thoſe that are mad after Virgins, or Marry'd Women; for they being warmed with the like Fire, as two pieces of Iron to be joyn'd, will more readily agree; unleſs

unleſs perhaps they both fancy the ſame perſon.

Queſtion *III.*

Upon what account is the place at the Table call'd Conſular eſteem'd honourable?

THis rais'd a diſpute about the dignity of Places; for the ſame is not accounted honourable amongſt all Nations: In *Perſia*, the midſt, for that's a place proper to the King himſelf: In *Greece* the uppermoſt; at *Rome* the lowermoſt of the middle Bed, and this is called the Conſular. The *Greeks* about *Pontus*, and thoſe of *Heraclea* reckon the uppermoſt of the middle Bed to be the chief: But we were moſt puzled about the place called Conſular, for though 'tis eſteem'd moſt honourable, yet not becauſe 'tis either the firſt, or the mid'ſt; and its other circumſtances are either not proper to that alone, or very frivolous; tho I confeſs three of the reaſons alledg'd ſeem'd to have ſomething in them: The firſt, That the *Conſuls* having diſſolv'd the Monarchy, and deducing every thing to a more equal level, and popular Eſtate, left the middle, the Kingly place, and ſate in a lower ſeat; that by this means their power and authority might be leſs ſubject to envy, and not ſo grievous to their fellow

low Citizens: The ſecond, That two Beds being appointed for the invited Gueſts: The third, and the firſt place in that is moſt convenient for the Maſter of the Feaſt, from whence, like a Pilot, he can guide and order every thing, and readily over-look the management of the whole Affair; beſides, he is not ſo far remov'd, but that he might eaſily diſcourſe, talk to, and complement his Gueſts; for next below him his Wife and Children uſually are plac't; next above him the moſt honourable of the invited, that being the moſt proper place, as near the Maſter of the Feaſt. The third, 'Tis peculiar to this place, to be moſt convenient for the diſpatch of any ſudden buſineſs; for the *Roman* Conſul is not ſuch a one as *Archias* the Governour of *Thebes*; nor will he ſay, when Letters of importance are brought to him at Dinner, ſerious things to morrow; throw aſide the Pacquet, and take the great Bowl; but be careful, circumſpect, and mind it at the very inſtant; for not only (as the common ſaying hath it)

Each throw doth make the Dicer fear,

But even midſt his feaſting and his pleaſure, a Magiſtrate ſhould be intent on intervening buſineſs, and he hath this place appointed, as the moſt convenient for him to receive any meſſage, anſwer it, or Sign a Bill; for there the ſecond Bed joyning with the firſt, the turning at the corner leaves a vacant ſpace, ſo that a Notary, Servant or Trumpeter from the

the Army might approach, deliver his Meſſage and receive Commands; and the Conſul having room enough to ſpeak, or uſe his Hand, neither trouble any one, nor be hindred by any of the Gueſts.

Queſtion IV.

What manner of man ſhould a Steward of a Feaſt be?

Crato my Son-in-law, and *Theon* my acquaintance, at a certain Banquet, where the Glaſſes had gone round freely, and a little ſtir roſe, but was ſuddenly appeaſed; began to diſcourſe of the Office of the Steward of a Feaſt; declaring that it was my duty to wear the Chaplet, aſſert the decaying priviledge, and reſtore that Office which ſhould take care for the decency and good order of the Banquet. This propoſal pleas'd every one, and they were all an end begging me to do it. Well then, ſaid I, ſince you will have it ſo, I make my ſelf Steward, and Director of you all, and command the reſt to drink every one what he will; but *Crato* and *Theon* the firſt Propoſers and Authors of this Decree, I injoyn to declare in ſhort, what Qualifications fit a man for this Office; what he ſhould principally aim at, and how behave himſelf towards thoſe under his com-

mand: This is the Subject, and let them agree amongſt themſelves which head each ſhall manage: They made ſome ſlight excuſe at firſt, but the whole company urging them to obey, *Crato* began thus, A Captain of a Watch (as *Plato* ſays) ought to be moſt watchful and diligent himſelf; and the Director of Merry Companions ought to be the beſt; and ſuch a one he is that will not be eaſily overtaken, or apt to refuſe a Glaſs; but as *Cyrus* in his Epiſtle to the *Spartans* ſays, that in many other things he was more fit than his Brother to be a King; and chiefly, becauſe he could bear abundance of Wine: For one that is drunk muſt have an ill carriage, and be apt to affront; and he that is perfectly ſober, muſt be unpleaſant, and fitter to be a Governour of a School than of a Feaſt: *Pericles* as often as he was choſen General, when he put on his Coat, us'd to ſay to himſelf, as 'twere to refreſh his memory, *Take heed* Pericles, *thou doſt govern Free-men, thou doſt govern* Athenians: So let our Director ſay privately to himſelf, Thou art a Governour over Friends; that he might remember neither to ſuffer them to be debaucht, or ſtint their mirth: Beſides, he ought to have ſome skill in the ſerious ſtudies of the Gueſts, and not be altogether ignorant of mirth and humour; yet I would have him (as pleaſant Wine ought to be) a little ſevere and rough, for the Liquor will ſoften and ſmooth him, and make his temper pleaſant and agreeable: For as *Xenophon* ſays, *That* Clearchus *his ruſtick, and moroſe*

humour

humour, in a Battle, by reaſon of his bravery and heat, ſeem'd pleaſant and ſurpriſing; thus one that is not of a very ſour nature, but grave and ſevere, being ſoftned by a chirping cup, becomes more pleaſant and complaiſant; but chiefly he ſhould be acquainted with every one of the Gueſts humours, what alteration the Liquor makes in him, what paſſion he is moſt ſubject to, and what quantity he can bear; for 'tis not to be ſuppos'd the different ſorts of Water bear various proportions to different ſorts of Wine, (which Kings Cupbearers underſtanding ſometimes pour in more, ſometimes leſs) and that man hath no ſuch relation to them; this our Director ought to know, and knowing punctually obſerve; ſo that like a good Muſician, ſcrewing up one, and letting down another, he might make between theſe different natures, a pleaſing Harmony, and Agreement; ſo that he ſhould not proportion his Wine by meaſure, but give every one what was proper and agreeable, according to the preſent circumſtances of time, and ſtrength of body: But if this is too difficult a task, yet 'tis neceſſary that a Steward ſhould know the common accidents of Age and Nature; ſuch as theſe, that an Old-man will be ſooner overtaken than a Youth, one that leaps about, or talks, than he that is ſilent or ſits ſtill; the thoughtful and melancholy, than the chearful and the brisk.

And he that underſtands theſe things is much more able to preſerve quietneſs and order, than one that is perfectly ignorant and

unskilful: Beſides I think none will doubt but that the Steward ought to be a friend, and have no pique at any of the Gueſts, for otherwiſe in his injunctions he will be intolerable, in his diſtributions unequal, in his jeſts apt to ſcoff and give offence; ſuch a figure, *Theo*, as out of wax, hath my diſcourſe fram'd for the Steward of a Feaſt; and now I deliver him to you; and *Theo* reply'd, He's welcome, a very well ſhap'd Gentleman, and fitted for the Office; but whether I ſhall not ſpoil him in my particular Application, I cannot tell; In my opinion he ſeems ſuch a one as will keep an Entertainment to its primitive inſtitution, and not ſuffer it to be chang'd, ſometimes into a Mooting Hall, ſometimes a School of Rhetorick, now and then a Dicing-room, a Play-houſe, or a Stage; for don't you obſerve ſome making fine Orations, and putting caſes at a Supper? Others declaiming, or reading ſome of their own compoſitions, and others propoſing prizes to Dancers and Mimicks. *Alcibiades* and *Theodorus* turn'd *Polition*'s Banquet into a Temple, repreſenting there the ſacred proceſſion, and myſteries of *Ceres*; now ſuch things as theſe in my opinion ought not to be ſuffered by a Steward, but he muſt permit ſuch diſcourſe only, ſuch ſhows, ſuch merriment as promote the particular end and deſign of ſuch Entertainments; and that is, by pleaſant Converſation either to beget or maintain friendſhip and goodwill among the Gueſts; for an Entertainment is only an introduction to friendſhip by

by a Glaſs of Wine, and ends in Good-will.

But now becauſe things pure and unmixt are uſually ſurfeiting and odious, and the very mixture it ſelf unleſs the Simples be well proportioned, and opportunely put together; tho it takes off the ſurfeiting quality, yet ſpoils the ſweetneſs and goodneſs of the Compoſition; 'tis evident that there ought to be a Director who might take care that the Mirth and jollity of the Gueſts be exactly and opportunely tempered. 'Tis a common ſaying, *That a Voyage near the Land, and a Walk near the Sea, is the beſt Recreation:* Thus our Steward ſhould place ſerioufneſs and gravity next jollity and humour, that when they are merry they ſhould be on the very borders of Gravity it ſelf; and when grave and ſerious, they might be refreſh'd as Sea-ſick perſons, having an eaſy and ſhort proſpect to the mirth and jollity that is near; for mirth may be exceeding uſeful, and make our grave diſcourſes ſmooth and pleaſant,

As near the Bramble oft the Lilly grows,
And neighbouring Rue, commends the bluſhing Roſe:

But vain and empty Humours that wantonly break in upon our Feaſts, are to be expelled, leſt ſcoffing and affronts creep in under them, leſt in their Queſtions or Commands they grow ſcurrilous, and abuſe; as for inſtance, by injoyning Stutterers to ſing,

Bald-pates to comb their Heads, or a Cripple to riſe and dance; as the Company abus'd *Agapeſtor* the *Academick*, one of whoſe Legs was lame and withered, when in a ridiculing frolick they ordain'd, that each man ſhould ſtand upon his Right Leg and take off his Glaſs, or pay a Shilling; and he when it was his turn to command, enjoyn'd the company to follow his Example, and drink as he did, and having a narrow Earthen Pitcher brought in, he put his wither'd Leg into it, and drank his Glaſs, and every one in the company after a fruitleſs endeavour to imitate, paid his Shilling; 'twas a good humour of *Agapeſtor*'s, and thus every little merry abuſe muſt be as merrily revenged: Beſides, he muſt give ſuch commands as will both pleaſe and profit, putting ſuch as are familiar and eaſy to the perſon, and when perform'd will be for his credit and reputation: a Songſter muſt be enjoyn'd to ſing, an Orator to ſpeak, a Philoſopher to ſolve a Problem, and a Poet to make a Song; for every one very readily and willingly undertakes that

In which he may out-do himſelf.

An *Aſſyrian* King by publick Proclamation promis'd a reward to him that would find out any new ſort of Luxury and pleaſure: And let the Governour, the King of an Entertainment propoſe ſome pleaſant reward for any one that introduceth inoffenſive merriment,

riment, profitable delight, and laughter, not ſuch as attends ſcoffs, and abuſive jeſts, but kindneſs, pleaſant humour, and good-will, for theſe matters not being well lookt after and obſerv'd, ſpoyl and ruine moſt of our Entertainments: 'Tis the Office of a prudent man to hinder all ſort of anger and contention; In the exchange that which ſprings from Covetouſneſs; in the Fencing and Wreſtling Schools from Emulation; in Offices and State Affairs from Ambition; and in a Feaſt and Entertainment from pleaſantneſs and joque.

Queſtion V.

Why 'tis commonly ſaid, that Love makes a man a Poet?

ONe day, when *Soſſius* entertain'd us, upon ſinging ſome Sapphick Verſes, this Queſtion was ſtarted; how it could be true,

That Love in all doth vigorous thoughts inſpire,
And teaches ignorants to tune the Lyre:

Since *Philoxenus* on the contrary aſſerts, that the *Cyclops*

With ſweet Tongued Muſes cur'd his Love.

Some ſaid that Love was bold and daring,

venturing at new contrivances, and eager to accompliſh, upon which account *Plato* calls it the enterprizer of every thing; for it makes the Reſerv'd man talkative, the modeſt complemental, the negligent and ſluggiſh induſtrious and obſervant; and what is the greateſt wonder, a cloſe, hard and Covetous fellow, if he happens to be in Love, as Iron in Fire, becomes pliable and ſoft, eaſy, good-natur'd, and very pleaſant, as if there were ſomething in that common jeſt; a Lovers purſe is ty'd with the blade of a Leek. Others ſaid that Love was like Drunkenneſs, it makes men warm, merry and dilated, and when in that condition, they naturally ſlide down to Songs and Words in meaſure; and 'tis reported of *Æſchylus*, that he wrote Tragedies after he was heated with a Glaſs of Wine; and my Grandfather *Lamprias* in his Cups ſeem'd to out-do himſelf in ſtarting Queſtions, and ſmart diſputing, and uſually ſaid, that like Frankincenſe he exhaled more freely after he was warm'd. And as Lovers are extreamly pleas'd with the ſight of their belov'd, ſo they praiſe with as much ſatisfaction as they behold, and as Love is talkative in every thing, ſo more eſpecially in commendation; for Lovers themſelves believe, and would have all others think that the object of their paſſion is pleaſing and excellent; and this made *Candaules* the *Lydian* force *Gyges* into his Chamber to behold the beauty of his naked Wife. For they delight in the teſtimony of others, and therefore in all Compoſures upon the Lovely, they adorn them

them with Songs, and Verſes, as we dreſs Images with Gold, that more may hear of them, and that they may be remembred the more. For if they preſent a Cock, Horſe, or any other thing to the Belov'd, 'tis neatly trim'd and ſet off with all the Ornaments of Art, and therefore when they would preſent a Complement, they would have it curious and pleaſing, and ſuch as Verſe uſually appears; *Soſſius* applauding theſe Diſcourſes, added, perhaps we may make a probable conjecture from *Theophraſtus* his Diſcourſe of Muſick, for I have lately read the Book, and *Theophraſtus* lays down three Cauſes of Muſick, Grief, Pleaſure, and Enthuſiaſm; for each of theſe changes the uſual tone, and makes the voice ſlide into a Cadence: For deep ſorrow hath ſomething tuneable in its groans, and therefore we perceive our Orators in their Concluſions, and Actors in their Complaints be ſomewhat melodious, and inſenſibly fall into a tune. Exceſs of Joy provokes the more Airy men to friſk and dance, and keep their ſteps tho unskilful in the Art; and as *Pindar* hath it,

They ſhout, and roar, and wildly toſs their Head;

But the graver ſort are only excited to ſing, raiſe their voice, and tune their words into a Sonnet; but Enthuſiaſm quite changes the body and the voice, and makes it far different from its uſual conſtitution: Hence the very *Bacchæ* uſe

uſe Meaſure, and the inſpir'd give their Oracles in Meaſure: And we ſhall ſee very few Mad-men, but are frantick in Rhyme, and rave in Verſe. This being certain, if you will but Anatomize love a little, and look narrowly into it, 'twill appear that no paſſion in the World is attended with more violent grief, more exceſſive joy, or greater extaſies and fury; a Lovers Soul looks like *Sophocles* his City,

At once 'tis full of Sacrifice,
Of joyful Songs, of groans and cry's;

And therefore 'tis no wonder, that ſince Love contains all the Cauſes of Muſick, Grief, Pleaſure, and Enthuſiaſm, and is beſides induſtrious and talkative, it ſhould incline us more than any other paſſion to Poetry and Songs.

Queſtion VI.

Whether Alexander *was a great Drinker?*

SOme ſaid that *Alexander* did not drink much, but ſat long in Company, diſcourſing with his Friends; but *Philinus* ſhew'd this to be an Error from the Kings Diary, where 'twas very often regiſter'd, ſuch a day, and ſometimes two days together the King ſlept after

after a debauch, and this courſe of life made him cold in Love, but paſſionate, and angry: which argue a hot conſtitution, and ſome report his ſweat was fragrant, and perfum'd his cloaths, which is another argument of heat, as we ſee the hotteſt and drieſt Climates bear Frankincenſe and Caſſia, for a fragrant ſmell, as *Theophraſtus* thinks, proceeds from a due concoction of the humours; when the noxious moiſture is conquer'd by the heat, and 'tis thought probable, that he took a Pique at *Caliſthenes*, for avoiding his Table, becauſe of the hard drinking, and refuſing the great Bowl call'd *Alexander*, in his turn: adding, I will not drink *Alexander*, to ſtand in need of *Æſculapius*: And thus much of *Alexander*.

Story tells us that *Mithridates*, the famous Enemy of the *Romans*, amongſt other tryals of skill that he inſtituted, propos'd a reward to the greateſt Eater, and ſtouteſt Drinker in his Kingdom. He won both the Prizes himſelf, he out-drank every man living, and for his Excellency that way, was call'd *Bacchus*: but this reaſon for his Sirname is a vain fancy, and an idle ſtory; for whilſt he was an Infant a flaſh of Lightning burnt his Cradle, but did his Body no harm, only left a little mark on his Forehead, which his Hair cover'd when he was grown a Boy; and after he came to be a Man another flaſh broke into his Bedchamber, and burnt the Arrows in a Quiver that was hanging under him; from whence his Diviners preſag'd that Archers, and light arm'd men, ſhould win him conſiderable Victories

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in his Wars, and the Vulgar gave him this name, becauſe in thoſe many dangers by Lightning, he bore ſome reſemblance to the *Theban Bacchus*: From hence great Drinkers were the ſubject of our diſcourſe, and the Wreſtler *Heraclides*, or, as the *Alexandrians* mince it, *Heracles*, who liv'd but in the laſt Age, was accounted one; he, when he could get none to hold out with him, invited ſome to take their Mornings-draught, others to Dinner, to Supper others, and others after, to take a merry glaſs of Wine, ſo that as the firſt went off, the ſecond came, and the third and fourth Company, and he all the while without any intermiſſion took his glaſs round, and out-ſate all the four Companies.

Amongſt the retainers to *Druſus* the Emperor *Tiberius* his Son, there was a Phyſician that drank down all the Court, he, before he ſate down, would uſually take five or ſix bitter Almonds to prevent the operation of the Wine, but when ever he was forbidden that, he knockt under preſently; and a ſingle glaſs doz'd him. Some think theſe Almonds have a penetrating, abſterſive quality, and able to cleanſe the face, and clear it from the common freakles, and therefore when they are eaten, by their bitterneſs vellicate and fret the pores, and by that means draw down the aſcending Vapours from the Head, but in my opinion a bitter quality is a dryer, and conſumes moiſture: And therefore a bitter taſt is the moſt unpleaſant, for, as *Plato* ſaies, dryneſs being an Enemy to moiſture, unnaturally contracts

contracts the ſpungy, and tender nerves of the Tongue, and green Ulcers are uſually drain'd by bitter injections. Thus *Homer*,

He ſqueez'd his Herbs, and bitter juice apply'd,
And ſtraight the blood was ſtancht, the ſore was (dry'd.

And he gueſſes well, that what is bitter to the taſt, is a dryer, beſides, the Powders Women uſe to dry up their ſweat, are bitter, and by reaſon of that Quality aſtringent. This then being certain, 'tis no wonder that the bitterneſs of the Almonds hinders the operation of the Wine, ſince it dries the inſide of the Body, and keeps the Veins from being overcharg'd: For from their diſtention and diſturbance, they ſay drunkenneſs proceeds. And this conjecture is much confirm'd from that which uſually happens to a Fox; for if he eats bitter Almonds without drinking, his moiſture ſuddenly fails, and 'tis preſent death.

Queſt. VII.

Why old Men love pure Wine?

'TWas debated why old Men lov'd the ſtrongeſt Liquors: Some fancying that their natural Heat decay'd, & their Conſtitution grew cold, ſaid ſuch Liquors were moſt neceſſary and agreeable to their Age; but this was

was mean and obvious, and beſide, neither a ſufficient, nor a true reaſon; for the like happens to all their other ſenſes; for they are not eaſily to be mov'd, or wrought on by any qualities, unleſs they are in intenſe degrees, and make a vigorous impreſſion; but the reaſon is, the laxity of the habit of their body, for that being grown lax and weak, loves a ſmart ſtroak. Thus their taſt is pleas'd moſt with ſtrong ſapors, their ſmelling with brisk odors; for ſtrong and unallay'd qualities make a more pleaſing impreſſion on the ſenſe: Their touch is almoſt ſenſeleſs to a ſore, and a wound generally raiſes no ſharp pain: The like alſo in their hearing may be obſerv'd, for old Muſicians play louder and ſharper than others; that they might move their own dull Tympanum with the ſound: For what Steel is to the edge in a Knife, that Spirit is to the ſenſe in the Body, and therefore when the Spirits fail; the ſenſe grows dull and ſtupid, and cannot be rais'd, unleſs by ſomething, ſuch as ſtrong wine, that makes a vigorous impreſſion.

Queſt. *VIII.*

Why old Men read beſt at a diſtance?

TO my Diſcourſe in the former Problem ſome Objection may be drawn from the Senſe of ſeeing in old men; for if they hold

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a Book at a diſtance they will read pretty well, nearer they cannot ſee a letter; and this *Æſchyles* means by theſe Verſes,

Far off thou canſt not ſee, nay ſcarce behold
When near; a proper Scribe now thou art old:

And *Sophocles* more plainly,

Old men are ſlow in talk, they hardly hear,
Far off they ſee, but all are blind, when near:

And therefore, if old mens Organs are more obedient to ſtrong and intenſe Qualities; why, when they read, do they not take the Reflection near at hand, but holding the Book a good way off, mix, and ſo as Wine by Water, weaken it by the intervening Air? Some anſwered, that they did not remove the Book to leſſen the light, but to receive more rays, and let all the ſpace between the Letters and their Eyes be fill'd with lightſome Air. Others agreed with thoſe that imagine the Rays of Viſion mix with one another, for ſince there is a Cone ſtretcht between each Eye, and the Object, whoſe point is in the Eye, and whoſe Baſis is the Object, 'tis probable that for ſome way each Cone extends a part, and by it ſelf; but when the diſtance increaſes, they mix, and make but one common light, and therefore every Object appears ſingle and not two, tho 'tis ſeen by both Eyes at once; for the Conjunction of the Cones makes theſe two appearances but one; theſe things

things ſuppos'd, the old men that hold the Letters near to their Eyes, the Cones not being joyn'd, but each apart, and by it ſelf, their ſight is weak; but thoſe that remove it farther, that two lights being mingled and increaſt, ſee better, as a man with both Hands can hold that, for which either ſingly is too weak: But my Brother *Lamprias*, tho unacquainted with *Hieronymus* his notions, invented another reaſon. We ſee, ſaid he, by ſome ſpecies that come from the Object to the Eye, which at their firſt riſe are thick, and great, and therefore when near diſturb old men, whoſe Eyes are not eaſily penetrated, and ſtiff; but when they are ſeparated and diffus d into the Air, the thick obſtructing parts are eaſily remov'd, and the ſubtle remainders coming to the Eye, gently and eaſily ſlide into the pores; and ſo the diſturbance being leſs, the ſight is more vigorous and clear. Thus a Roſe ſmells moſt fragrant at a diſtance, but if you bring it near the noſe 'tis not ſo pure nor delightful; and the reaſon is this, many earthy, diſturbing particles are carry'd with the ſmell, and ſpoil the fragrancy when near, but in a longer paſſage thoſe are loſt, and the pure brisk odour by reaſon of its ſubtilty reaches, and acts upon the Senſe: But we, according to *Plato*'s opinion, aſſert that a bright Spirit darted from the Eye, mixes with the light about the Object, and thoſe two are perfectly blended into one ſimilar body; now theſe muſt be joyn'd in due proportion one to another; for one part ought not wholly to prevail on the other, but

but both being proportionably and amicably joyn'd, agree in one third common power. Now this (whether Flux, illuminated Spirit, or Ray) in old men being very weak, there can be no combination, no mixture with the Light about the Object, but it muſt be wholly conſum'd, unleſs by removing the Letters from their Eyes, they leſſen the brightneſs of the light, and ſo it comes to the ſight, not too ſtrong or unmixt, but well proportion'd and blended with the other. And this explains, that Common Affection of Creatures of ſeeing in the dark, for their Eye-ſight being weak is overcome and darken'd by the Splendor of the day; becauſe the little light that flows from their Eyes cannot be proportionably mixt with the ſtronger and more numerous beams; but is proportionable and ſufficient for the feeble ſplendor of the Stars, and ſo can joyn with it, and cooperate to move the Senſe.

Queſtion IX.

Why freſh Water waſhes Cloaths better than Salt?

THeon the *Grammarian*, when *Metrius Florus* gave us an Entertainment, askt *Themiſtocles* the *Stoick*, why *Chryſippus* tho he frequently mention'd ſome ſtrange *Phanomena* in Nature (ſuch as Pouder'd Beef ſoakt in Salt Water grows freſher than before, Fleeces of

Wool are more eaſily ſeparated by a gentle, than a quick and violent force, and men that are faſting eat ſlower than thoſe that took a Breakfaſt) yet never gave any reaſon for the appearance: And *Themiſtocles* reply'd, that *Chryſippus* only propos'd ſuch things by the by, as inſtances to correct us, who eaſily aſſent, and without any reaſon, to what ſeems likely, and disbelieve every thing which ſeems unlikely at the firſt ſight. But why, Sir, are you concern'd at this? For if you are ſpeculative, and would enquire into the Cauſes of things, you need not want Subjects in your own profeſſion; but pray tell me why *Homer* makes *Nauſicae* waſh in the River rather than the Sea, tho it was near, and in all likelyhood hotter, clearer, and fitter to waſh with than that. And *Theon* reply'd, *Ariſtotle* hath already given an account for this, from the groſsneſs of the Sea-water; for in this, abundance of rough, earthy particles are mixt, and thoſe make it Salt; and upon this account Swimmers, or any other weight ſink not ſo much in Sea-water as in freſh, for the latter being thin and weak, yields to every preſſure, and is eaſily divided, becauſe 'tis pure and unmixt, and by reaſon of this ſubtilty of parts it penetrates better than Salt-water, and ſo looſneth from the Cloaths the ſticking particles of the ſpot: And is not this diſcourſe of *Ariſtotle* very probable: Probable indeed, I reply'd, but not true; for I have obſerv'd that with Aſhes, Gravel, or, if thoſe are not to be gotten, with Duſt it ſelf, they uſually thicken

thicken the Water, as if the Earthy particles being rough would ſcour better than Fair-water, whoſe thinneſs makes it weak and ineffectual; and therefore he is miſtaken when he ſays the thickneſs of the Sea-water hinders the effect, ſince the ſharpneſs of the mixt particles very much conduces to make it cleanſing; for that opens the pores, and draws out the ſtain. But ſince all Oily matter is moſt difficult to be waſht out, and ſpots a Cloath, and the Sea is Oily, that's the reaſon why it doth not ſcour as well as freſh; and that 'tis Oily e'en *Ariſtotle* himſelf aſſerts; for Salt in his Opinion hath ſome Oyl in it, and therefore makes Candles, when ſprinkled on them, burn the better and clearer than before: And Sea-water ſprinkled on a flame encreaſeth it, and is more eaſily kindled than any other, and this in my opinion makes it hotter than the freſh; and beſides, I may urge another Cauſe, for the end of waſhing is drying, and that ſeems cleaneſt which is dryeſt, and the moiſture that ſcours, (as Hellebore, with the Humours that it purges) ought to fly away quickly together with the ſtain: The Sun quickly draws out the freſh water becauſe it is ſo light, but the Salt-water being rough, lodges in the pores, and therefore is not eaſily dry'd: And *Theon* reply'd, you ſay juſt nothing, Sir, for *Ariſtotle* in the ſame Book affirms, that thoſe that waſh in the Sea, if they ſtand in the Sun, are ſooner dry'd than thoſe that waſh in the freſh Streams. 'Tis true, I anſwered, he ſays ſo, but I hope that *Homer*

aſſerting the contrary will by you eſpecially be more eaſily believ'd, for *Ulyſſes* as he writes, after his Shipwrack meeting *Nauſicae*,

A frightful ſight, and with the Salt beſmear'd,

ſaid to her Maidens,

Retire a while till I have waſht my Skin;

And when he had leapt into the River,

He from his Head did ſcour the Foaming Sea.

The Poet knew very well what happens in ſuch a caſe; for when thoſe that come wet out of the Sea ſtand in the Sun, the ſubtleſt and lighteſt parts ſuddenly exhale, but the Salt and rough particles ſtick upon the Body in a Cruſt, till they are waſht away by the freſh Water of a Spring.

Queſtion X.

Why at Athens *the Dance of* Ajax's *Tribe was never determin'd to be the laſt?*

WHen we were feaſting at *Serapions*, who gave an Entertainment after the *Leontid* Tribe by his order and directions had won

won the prize in the publick Dance; (for we were Citizens and free of that Tribe) a very pertinent diſcourſe, and proper to the then occaſion hapned: It had been a very notable tryal of skill: The King *Philopappus* being very generous and magnificent in his rewards, and defraying the expences of all the Tribes: He was at the ſame Feaſt with us, and being a very good humor'd man, and eager for inſtruction, he would now and then freely diſcourſe of antient cuſtoms, and as freely hear: *Marcus* the Grammarian began thus; *Neanthes* the *Cyzicenian* in his Book call'd *the Fabulous Narrations of this City*, affirms that it was a priviledge of *Ajax*'s Tribe that their Dance ſhould never be determin'd to be laſt: 'Tis true, he brings ſome Story's for confirmation of what he ſays; but if he falſify's, the matter is open, and let us all inquire after the reaſon of the thing: But ſays *Milo*, ſuppoſe it be a meer tale. 'Tis no ſtrange thing, reply'd *Philopappus*, if in our diſquiſitions after truth, we meet now and then with ſuch a thing as *Democritus* the Philoſopher did; for he one day eating a Cucumber, and finding it of a Honey taſt, askt his Maid where ſhe bought it; and ſhe telling him ſuch a Garden, he roſe from Table and bade her direct him to the place: the maid ſurpriz'd, askt him what he meant; and he reply'd, I muſt ſearch after the cauſe of the ſweetneſs of the fruit; and ſhall find it the ſooner if I ſee the place; and the maid with a ſmile reply'd, ſit ſtill, pray Sir, for I unwittingly put it into a Honey Barrel:

And he, as it were diſcontented, cry'd out, Shame take thee, yet I'le purſue my purpoſe, and ſeek after the cauſe, as if this ſweetneſs were a taſt natural, and proper to the Fruit. Therefore neither will we admit *Xeanthes* his credulity and inadvertency in ſome Story's as an excuſe, and a good reaſon for avoiding this diſquiſition, for we ſhall exerciſe our Thoughts by it, tho no other advantage riſes from that Inquiry: Preſently every one pour'd out ſomething in commendation of that Tribe, mentioning every matter that made for its credit and reputation: *Marathon* was brought in as belonging to it; and *Armodius* with his Aſſociates, by birth *Aphidneans*, were alſo produc'd as glorious members of that Tribe: The Orator *Glaucias* prov'd that that Tribe made up the Right-wing in the Battel at *Marathon*, from *Æſchylus* his Elegy's, who had himſelf fought valiantly in the ſame encounter; and farther evinced that *Callimachus* the Field Marſhal was of that Tribe, who behav'd himſelf very bravely, and was the principal cauſe next to *Miltiades*, with whoſe opinion he concur'd, that that Battel was fought: To this Diſcourſe of *Glaucias* I added, that the Edict which impower'd *Miltiades* to lead forth the *Athenians* was made when the *Æantid* Tribe was chief of the Aſſembly, and that in the Battel of *Platæa* the ſame Tribe wan the greateſt glory; and upon that account, as the Oracle directed, that Tribe offered a Sacrifice for this Victory to the Nymphs *Sphragitides*, the City providing a Victim, and all other

other neceſſary's belonging to it: But you may obſerve (I continu'd) that other Tribes likewiſe have their peculiar glory's; and you know that mine, the *Leontid* Tribe, yields to none in any point of reputation: Beſides, conſider whether 'tis not more probable that this was granted out of a particular reſpect; and to pleaſe *Ajax*, from whom this Tribe received its Name, for we know he could not endure to be out-done, but was eaſily hurry'd on to the greateſt enormities by his contentious and paſſionate humour; and therefore to comply with him, and afford ſome comfort in his diſaſters they ſecur'd him from the moſt vexing grievance that follows the misfortune of the conquer'd, by ordering that his Tribe ſhould never be determin'd to be laſt.

PLUTARCH's SYMPOSIACKS.

The Second Book.

Queſtion I.

What, as Xenophon *intimates, are the moſt agreeable Queſtions, and moſt pleaſant raillery at an Entertainment?*

OF the ſeveral things that are provided for an Entertainment, ſome, my *Soſſius Senecio*, are abſolutely neceſſary; ſuch are Wine, Bread, Meat, Stools, and Tables: Others are brought in not for neceſſity but pleaſure; ſuch are Songs, Shows, Mimicks, and Buffoons: which when preſent delight indeed, but when abſent are not eagerly deſir'd; nor is the Entertainment lookt upon as mean, becauſe ſuch are wanting: Juſt ſo of Diſcourſes, ſome the ſober men admit as neceſſary to a Banquet; and others for their pretty nice ſpeculations, as more profitable and agreeable than a Fiddle

and

and a Pipe: My former Book gives you Examples of both ſorts; of the firſt, are theſe; *Whether we ſhould Philoſophize at Table? Whether the Entertainer ſhould appoint proper ſeats, or leave the Gueſts to agree upon their own?* Of the ſecond, *Why Lovers are inclin'd to Poetry?* And the Queſtion about *Ajax* his Tribe: The former I call properly συμποσιακα, Table-talk, but both together I comprehend under the general name, *Sympoſiacks*: They are promiſcuouſly ſet down, not in any exact method, but as each ſingle occur'd to memory: And let not my Readers wonder that I dedicate theſe collections to you, which I have receiv'd from others or your own mouth, for if all learning is not bare remembrance, yet to learn and remember are very commonly one and the ſame thing. Now each Book being divided into ten Queſtions, that ſhall make the firſt in this, which Socratical *Xenophon* hath as it were propos'd; for he tells us, that *Gobrias* banqueting with *Cyrus* amongſt other things which he found admirable in the *Perſians*, was ſurpriz'd to hear them ask one another ſuch Queſtions, which to be interrogated was more delightful than to be let alone, and paſs ſuch jeſts on one another, that 'twas more pleaſant to be jeſted on, than not; for if ſome even whilſt they praiſe, offend; why ſhould not their polite and neat facetiouſneſs be admir'd, whoſe very raillery is delightful and pleaſant to him that is the Subject of it: Here *Sopatrus* our Entertainer ſaid, I wiſh I could learn what kind of Queſtions thoſe are, for to be

be skill'd in, and make right uſe of Appoſite Queſtions, and pleaſant raillery, I think is no ſmall part of Converſation: A conſiderable one, I reply'd, but pray obſerve whether *Xenophon* himſelf, in his deſcriptions of *Socrates*'s, and the *Perſian*, Entertainments, hath not ſufficiently explain'd them; but if you would have my thoughts, firſt, Men are pleas'd to be askt thoſe Queſtions to which they have an anſwer ready; ſuch are thoſe in which the perſons ask'd have ſome skill, and competent knowledge; for when the Enquiry is above their reach, thoſe that can return nothing are troubled, as if requeſted to give ſomething beyond their power; and thoſe that do anſwer, producing ſome crude and inſufficient demonſtrations, muſt needs be very much concern'd, and apt to blunder on the wrong: Now if the Anſwer be not only eaſy, but hath ſomething not common, it is more pleaſing to him that makes it; and this happens, when their knowledge is greater than the Vulgars, as ſuppoſe they are well skill'd in points of Aſtrology or Logick: For not only in action, and ſerious matters, but alſo in Diſcourſe every one hath a natural diſpoſition to be pleas'd, (as *Euripides* hath it)

To ſeem far to out-do himſelf;

And all are delighted when men put ſuch Queſtions as they underſtand, and would have others know that they are acquainted with; and therefore Travellers and Merchants are moſt

moſt ſatisfy'd, when their company is inquiſitive about other Countreys, the unknown Ocean, and the Laws and manners of the *Barbarians*; they are very ready to inform them, and deſcribe the Countreys and the Creeks, imagining this to be ſome recompenſe for their toyl, ſome comfort for all the dangers they have paſt: In ſhort, whatever, tho unrequeſted, we are wont to diſcourſe of, we are deſirous to be ask'd, becauſe then we ſeem to gratify thoſe, whom otherwiſe our prattle would diſturb and force from our Converſation: And this is the common diſeaſe of Travellers: The more gentiel and modeſt men love to be ask'd about thoſe things which they have bravely and ſucceſsfully perform'd, and which modeſty will not permit to be ſpoken by themſelves before company; and therefore *Neſtor* did well, when being acquainted with *Ulyſſes* his deſire of Reputation, he ſaid,

Tell brave Ulyſſes, *Glory of the* Greeks,
How you the Horſes ſeiz'd;

For men cannot endure the inſolence of thoſe who praiſe themſelves, and repeat their own exploits, unleſs the company deſires it, and they are forc'd to a Relation; therefore it tickles them to be askt about their Embaſſy's, and adminiſtrations of the Common-wealth, if they have done any thing notable in either; and upon this account the envious and ill-natur'd ſtart very few Queſtions of that ſort; they thwart

thwart and hinder all ſuch kind of motions, being very unwilling to give any occaſion or opportunity for that Diſcourſe which ſhall tend to the advantage of the Relator. In ſhort, we pleaſe thoſe to whom we put them, when we ſtart Queſtions about thoſe matters which their Enemies hate to hear: *Ulyſſes* ſays to *Alcinous*,

You bid me tell what various Ills I bore,
That the ſad tale might make me grieve the more.

And *Oedipus* ſays to the *Chorus*,

'Tis pain to raiſe again a buried grief:

But *Euripides* on the contrary,

How ſweet it is, when we are lul'd in eaſe
To think of Toyls! when well of a diſeaſe!

True indeed, but not to thoſe that are ſtill toſt, ſtill under a misfortune: Therefore, be ſure never ask any man about his own Calamity's; 'tis irkſom to relate his loſſes of Children or Eſtate, or any unproſperous adventure by Sea or Land; but to ask a man how he carry'd the Cauſe, how he was carreſs'd by the King; how he eſcaped ſuch a Storm, ſuch an Aſſault, Thieves, and the like; this pleaſeth him, he ſeems to enjoy it over again in his relation, and is never weary of the *Topick*. Beſides, men love to be ask'd about

about their happy Friends, or Children that have made good progreſs in Philoſophy, the Law, or are great at Court; as alſo about the diſgrace, and open conviction of their Enemys; for of ſuch matters they are moſt eager to diſcourſe; yet are cautious of beginning it themſelves, leſt they ſhould ſeem to inſult over, and rejoyce at the miſery of others: You pleaſe a Hunter if you ask him about Dogs, a Wreſtler about Exerciſe; and an Amorous man about Beautys; the Ceremonious and Superſtitious Diſcourſes about Dreams, and what ſucceſs he hath had by following the directions of Omens, Sacrifices, and the kindneſs of the Gods; and ſome Queſtions concerning thoſe things will extreamly pleaſe him: He that inquires any thing of an old man, tho the ſtory doth not at all concern him, wins his heart, and urges one that is very willing to Diſcourſe;

Neleides Neſtor *faithfully relate*
How Great Atrides *dy'd, what ſort of fate;*
And where was Menelaus *largely tell;*
Did Argos *hold him when the Hero fell?*

Here is a multitude of Queſtions and variety of Subjects; which is much better than to confine and cramp his Anſwers, and ſo deprive the old men of the moſt pleaſant enjoyment they can have. In ſhort, They that had rather pleaſe than diſtaſt, will ſtill propoſe ſuch Queſtions, the Anſwers to which ſhall rather get the praiſe and good-will, than contempt and hatred of the Hearers. And ſo much of Queſtions.

As

As for Raillery, thoſe that cannot uſe it cautiouſly, with art, and time it well, ſhould never venture at it: For as in a ſlippery place, if you but juſt touch a man as you paſs by, you throw him down; ſo when we are in drink, we are in danger of tripping at every little word that is not ſpoken with due addreſs: And we are more apt to be offended with a joque, than a plain and ſcurrilous abuſe; for we ſee the latter often ſlip from a man unwittingly in paſſion, but conſider the former as a thing voluntary, proceeding from malice and ill-nature, and therefore we are generally more offended at a ſharp jeerer, than a whifling ſnarler: 'Tis evident, that every joque bites, but an abuſe is affronting, and purpoſely deſign'd; for inſtance, he that calls thee Coſtard-monger, plainly and openly abuſeth; but he that ſays, I remember when you wip't your Noſe upon your Sleeve, ſmartly jeers: Such was *Cicero*'s to *Octavius* who was thought to be deſcended from an *African*, for when *Cicero* ſpoke ſomething, and *Octavius* ſaid he did not hear him, *Cicero* rejoyn'd, True, for you have a hole through your Ear: And *Melanthus* when he was ridicul'd by a *Commedian*, ſaid, You pay me now ſomething that you do not owe me; and upon this account jeers vex more; for like Bearded Arrows they ſtick a long while, and gall the wounded ſufferer: Their ſmartneſs is pleaſant, and delights the company, and thoſe that are pleas'd with the ſaying ſeem to believe the detracting ſpeaker: For according to *Theophraſtus* a jeer is a Figurative

rative reproach for ſome fault or miſdemeanor, and therefore he that hears it ſupplys the conceal'd part, as if he had ſome knowledge in, and gave credit to the thing; for he that laughs and is tickled at what *Theocritus* ſaid to one whom he ſuſpected of a deſign upon his Cloaths, asking him if he went to Supper at ſuch a place: Yes, he reply'd, I go, but ſhall likewiſe lodge there all night, doth as it were confirm the accuſation, and believe the fellow was a Thief; and therefore an impertinent jeerer makes the whole company ſeem ill natur'd and abuſive, as being pleas'd with, and conſenting to the ſcurrility of the jeer: 'Twas one of the excellent Laws of *Sparta*, *That none ſhould be bitter in their jeſts, and the jeer'd patiently endure; but if he took offence, the other was to forbear, and purſue the frolick no farther:* How is it poſſible therefore to determine ſuch raillery as ſhall delight and pleaſe the perſon that is jeſted on, when to be ſmart without offence, is no mean piece of cunning and addreſs? Firſt then, ſuch as will vex and gall the Conſcious, muſt pleaſe thoſe that are clean, innocent, and not ſuſpected of the matter; ſuch a joque is *Xenophon's*, when he pleaſantly brings in a very ugly ill-lookt fellow, and is ſmart upon him for being *Sambaulas minion*: Such was that of *Auſidius Modeſtus*, who when our Friend *Quintus* in an Ague complain'd his hands were cold, reply'd, Sir, you brought them warm from your Province; for this made *Quintus* laugh, and extreamly pleas'd him; yet it had been a reproach and abuſe to

a covetous and oppreſſing Governour: Thus *Socrates* pretending to compare Faces with the beauteous *Critobulus*, rally'd only, and not abus'd: And *Alcibiades* again was ſmart on *Socrates*, as his Rival in *Agathos* affection: Kings are pleas'd when jeſts are put upon them as if they were private, and poor men; ſuch were the Flatterers to *Philip* when he chid him, *Sir, don't I keep you?* For thoſe that mention faults of which the perſons are not really guilty, intimate thoſe Virtues, with which they are really adorn'd: But then 'tis requiſite that thoſe Virtues ſhould be evident, and certainly belong to them, otherwiſe the diſcourſe will breed diſturbance, and ſuſpition: He that tells a very rich man that he will procure him a Sum of Money; a temperate ſober man, and one that drinks Water only, that he is foxt, or hath taken a Cup too much; a hoſpitable, generous, good humour'd man, that he is a niggard and a pinch-penny; or threatens an excellent Lawyer to meet him at the Bar; muſt make the perſons ſmile, and pleaſe the Company: Thus *Cyrus* was very obliging and complaiſant when he challeng'd his playfellows at thoſe ſports, in which he was ſure to be overcome; and *Iſmenias* piping at a Sacrifice, when no good Omens appear'd, the man that hir'd him ſnatcht the Pipe, and play'd very ridiculouſly himſelf; and when all found fault, he ſaid, *To play ſatisfactorily, is the gift of Heaven*: And *Iſmenias* with a ſmile reply'd, *Whilſt I play'd the Gods were ſo well pleaſed that they were careleſs of the Sacrifice, but*

to

to be rid of thy noiſe, they preſently receiv'd it.

But more, thoſe that jocoſely put ſcandalous names upon things commendable, if opportunely done, pleaſe more than he that plainly and openly commends; for thoſe that cover a reproach under fair and reſpectful words, (as he that calls an unjuſt man *Ariſtides*, a coward *Achilles*) gall more than thoſe that openly abuſe: Such is that of *Oedipus* in *Sophocles*,

The faithful Creon *her moſt conſtant Friend*;

The familiar *Irony* in commendations anſwers to this on the other ſide; ſuch *Socrates* us'd when he call'd the kind endeavour and induſtry of *Antiſthenes* to make men friends, Pimping, Bauds-craft, and Allurement. And others that call'd *Crates* the Philoſopher, who where ever he went was careſs'd and honoured, θυρεπανοίξτων, the Door-opener: Again a complaint that implys thankfulneſs for a receiv'd favour is pleaſant raillery; thus *Diogenes* of his maſter *Antiſthenes*,

That man that made me leave my pretious Ore,
Cloath'd me with rags, and forc'd me to be poor;
That man that made me wander, beg my Bread,
And ſcorn to have a Houſe to hide my Head;

For it had not been half ſo pleaſant to have ſaid, *That man that made me wiſe, content, and happy:*

happy: And a *Spartan* making as if he would find fault with the Maſter of the Exerciſes, for giving him Wood that would not ſmoak, ſaid, *He will not permit us to ſhed a tear*: And he that calls a Hoſpitable man and one that treats often, a Kidnapper, and a Tyrant, who for a long time would not permit him to ſee his own Table; and he whom the King hath rais'd and enricht, That ſays the King had a deſign upon him, and rob'd him of his ſleep and quiet: Or if he that hath an excellent Vintage ſhould complain of *Æſchilus* his *Chabeiri*, for making him want Vineger as they had jocoſely threatned: for ſuch as theſe have a pungent pleaſantneſs, ſo that the prais'd are not offended, nor take it ill.

Beſides, he that would be civilly facetious muſt know the difference between a Vice and commendable Study, or Recreation; for inſtance, between the love of Money, or contention, and of Muſick or Hunting; for men are griev'd if twitted with the former, but if with the latter, take it very well. Thus *Demoſthenes* the *Mytilenian* was pleaſant enough, when knocking at a mans Door that was much given to ſinging, and playing on the Harp, and being bid come in, ſaid, I will if you will tye up your Harp; but *Lyſias* his flatterer was offenſive, for being frighted at a Wooden Scorpion that he threw into his lap, and leaping out of his ſeat, after he knew the humour, ſaid *And I'le fright your Majeſty too; give me a Talent.*

In ſeveral things about the Body too the like caution is to be obſerv'd; thus he that jeſte

jeſted on for a flat or hookt noſe uſually laughs at the jeſt: (Thus *Caſſanders* friend was not at all diſpleas'd when *Theophraſtus* ſaid to him, *'Tis ſtrange, Sir, that your Eyes don't play, ſince your Noſe is ſo near, and ſo well fitted for a Pipe:* And *Cyrus* commanded a long hawk nos'd fellow to marry a flat nos'd Girl, for then they would very well agree:) A jeſt on any for his ſtinking breath, or filthy noſe, is irkſom; for baldneſs, it may be born, but for blindneſs or infirmity in the Eyes, intolerable: 'Tis true, *Antigonus* would joque upon himſelf, and once receiving a Petition written in great Letters, he ſaid, *This a man may read if he were ſtark blind:* But he kill'd *Theocritus* the *Chian* for ſaying, when one told him, that as ſoon as he appear'd before the King's Eyes, he would be pardoned; Sir, then 'tis impoſſible for me to be ſaved; And *Byſantius* to *Paſſiades* ſaying, *Sir, your Eyes are weak*, reply'd, *You upbraid me with this infirmity, not conſidering that thy Son carry's the vengeance of Heaven on his back*; now *Paſiades* his Son was Hunch-backt: And *Archippus* the popular *Athenian* was much diſpleas'd with *Melanthius* for being ſmart on his crooked back, for *Melanthius* had ſaid, that he did not ὀρθοῦσθαι ſtand up, but κυρτοῦσθαι bend down for the Commonwealth: 'Tis true, ſome are not much concern'd at ſuch jeers: Thus *Antigonus* his Friend when he had beg'd a Talent, and was deny'd, deſired a Guard, leſt ſome body ſhould rob him of that Talent he was now to carry home: Different tempers make men diffe-

rently affected, and that which troubles one is not regarded by another: *Epaminondas* feaſting with his fellow Magiſtrates drank Vineger; and ſome asking if it was good for his health, reply'd, *I cannot tell that, but I know it makes me remember what I drink at home:* Therefore it becomes every man that would rally, to look into the Humours of his company, and take heed to converſe without offence.

Love as in moſt things elſe, ſo in this matter cauſes different effects; for ſome Lovers are pleas'd, ſome diſpleas'd at a merry jeſt; therefore in this caſe a fit time muſt be accurately obſerv'd; for as a blaſt of Wind puffs out a Fire whilſt 'tis weak and little, but when throughly kindled ſtrengthens and increaſeth it; ſo Love, before 'tis evident and confeſs'd, is diſpleas'd at a diſcoverer, but when it breaks forth, and blazes in every bodys Eyes, then 'tis delighted with, and gathers ſtrength by the frequent blaſts of joque and raillery: When their beloved are preſent 'twill gratify them moſt to paſs a jeſt upon their paſſion, but to fall on any other Subject will be counted an abuſe: If they are remarkably loving to their own Wives, or entertain a generous affection for a hopeful youth, then are they proud, then tickled when jeer'd for ſuch a Love: And therefore *Archeſilaus* when an Amorous man in his School laid down this Propoſition, *In my opinion one thing cannot touch another*, reply'd, *Sir, you touch this perſon*, pointing to a lovely boy that

that ſate near him: Beſide, the company muſt be conſidered; for what a man will only laugh at when mentioned amongſt his friends and familiar acquaintance, he will not endure to be told of before his Wife, Father, or his Tutor; unleſs perhaps it be ſomething that will pleaſe thoſe too; as for inſtance, if before a Philoſopher, one ſhould jeer a man for going barefoot, or ſtudying all night; or before his Father for carefulneſs and thrift; or in the preſence of his Wife, for being cold to his companions, and doting upon her: Thus *Tygranes*, when *Cyrus* askt him, *What will your Wife ſay when ſhe hears that you are put to ſervile Offices?* reply'd, *Sir, ſhe will not hear it, but be preſent her ſelf, and ſee it:* Again, thoſe joques are accounted leſs affronting, which reflect ſomewhat alſo on the man that makes them; as when one poor man baſe born fellow, or a Lover joques upon another; for whatever comes from one in the ſame circumſtances looks more like a piece of mirth, than a deſign'd affront; but otherwiſe it muſt needs be irkſom, and diſtaſtful: Upon this account, when a Slave whom the King had lately freed and enricht, behav'd himſelf very impertinently in the company of ſome Philoſophers; asking them, *How it came to paſs that the Broth of Beans, whether white or black, was always green*; *Aridices* putting another Queſtion, *Why, let the whips be white or not, the wales and marks they made were ſtill red*; diſpleas'd him extreamly, and made him riſe from the Table in a great rage and diſcontent.

But *Amphias* the *Tarsian*, who was suppos'd to be sprung from a Gardner, joqueing upon the Governours Friend, for his obscure and mean birth, and presently subjoyning; But 'tis true, I sprung from the same Seed, caus'd much mirth and laughter: And the Harper very facetiously put a check to *Philips* ignorance, and impertinence; for when *Philip* pretended to correct him, he cry'd out, *God forbid, Sir, that ever you should be brought so low as to understand these things better than I*; for by this seeming joque he instructed him without giving any offence; and therefore some of the *Comedians* seem to lay aside their bitterness in every jest that may reflect upon themselves; as *Aristophanes* when he is merry upon a Bald-pate; and *Cratinus* in his Play, *Pytane* upon Drunkenness and Excess: Besides, you must be very careful that the jest should seem to be extempore, taken from some present Question or merry Humour, not far fetcht, as if premeditate and design'd: For as men are not much concern'd at a reproach or kick in company, but if when that is ended any one offers the like, they hate and look upon him as an Enemy; so they will easily pardon and indulge a jest, if undesignedly taken from any present circumstance; but if 'tis nothing to the matter in hand, but fetcht from another thing, it must look like a design, and be resented as an affront; such was that of *Timagenes* to the Husband of a Woman ἐμετικῆς, that often vomited,

Κακῶν

Κακῶν κατάρχεις τήνδ' ἐμοῦσαν εἰσάγων,

When the Poet had written τὴν δὲ μοῦσαν; and that to *Athenodorus* the Philosopher; is the affection to our Children, μουσικὴ Musick; εἰ μουσικὴ πρὸς τὰ ἔκγονα φιλοστοργία; for when the raillery is not founded on some present circumstance, it is an argument of ill nature, and a mischievous temper; and such as these for words, the lightest thing in the world, as *Plato* says, *suffer the heaviest punishment*; but those that know how to time, and apply a jest confirm *Plato's* opinion, *That to rally pleasantly and facetiously is the business of a Scholar and a Wit.*

Question II.

Why in Autumn men have better stomacks than in other seasons of the Year?

IN *Eleusine*, after the solemn celebration of the Sacred Mysteries, *Glaucias* the Orator entertain'd us at a Feast; where after the rest had done, *Xenocles* his Brother, as his humour is, began to be smart upon my Brother *Lamprias* for his good *Beotian* Stomach; and I, in his defence, opposing *Xenocles*, who was an *Epicurean*, said, *Pray, Sir, do not all place the very height of pleasure in privation of pain and indolence?*

lence? But *Lamprias*, who prefers the *Lycæum* before the Garden, ought by his practice to confirm *Ariſtotles* Doctrine; for he affirms that every man hath a better Stomach in the Autumn, than in other ſeaſons of the year; and gives the reaſon which I cannot remember at preſent: So much the better (ſays *Glaucias*) for when Supper's done, we will endeavour to diſcover it our ſelves; that being over, *Glaucias* and *Xenocles* drew various reaſons from the Autumnal Fruit; one ſaid, that it ſcoured the body, and by this Evacuation continually rais'd new Appetites, *Xenocles* affirm'd, that ripe fruit had uſually a pleaſing, vellicating ſapor, and thereby provokt the Appetite better than Sauces, or Sweet-meats; for Sick-men of a vitiated Stomach uſually recover it by eating Fruit: But *Lamprias* ſaid, that our natural heat, the principal inſtrument of Nutrition, in the midſt of Summer is ſcatter'd, and becomes rare and weak, but as that declines, unites again and gathers ſtrength, being ſhut in by the ambient cold, and contraction of the Pores; and I, for my part, ſaid, in Summer we are more thirſty, and uſe more moiſture than in other ſeaſons, and therefore Nature (ſhe obſerves the ſame method in all her operations) at this change of ſeaſons employs the contrary, makes us hungry, and to maintain an equal temper in the Body, gives us dry Food to countervail the moiſture taken in the Summer; yet none can deny but that the Food it ſelf is a partial cauſe, for not only new Fruit, Bread, Corn, but

but Fleſh of the ſame year is better taſted than thoſe of the former, more forcibly provokes the Gueſts, and enticeth them to eat on.

Queſtion *III.*

Which was firſt, the Bird or the Egg?

WHen upon a Dream I had forborn Eggs a long time on purpoſe that in an Egg, as ſome do in a Heart, I might make experiment of a notable Viſion that often troubled me, ſome at *Soſſius Senecio*'s Table ſuſpected, that I was tainted with *Orpheus* or *Pythagoras* his Opinions, and refus'd to eat an Egg (as ſome do the Heart and Brain) imagining it to be the principle of Generation; and *Alexander* the *Epicurean* ridiculingly repeated,

To feed on κυάμους and our Parents Heads,
Is equal ſin:

As if the *Pythagoreans* meant Eggs by that κυάμους διὰ τῶν νώτων, and thought it as unlawful to feed on Eggs as on the Animals that lay them: Now to pretend a Dream, for the cauſe of my abſtaining, to an *Epicurean*, had been a defence more irrational than the cauſe it ſelf; and therefore I ſuffered jocoſe

Alexander

Alexander to enjoy his Opinion, for he was a pleaſant man, and of excellent company: Soon after he propos'd that perplext Queſtion, that plague of the inquiſitive, *Which was firſt, the Bird or the Egg?* And my Friend *Sylla* ſaying, that with this little Queſtion, as with an Engin, we ſhook the great and weighty truth, (the Opinion that the world had a beginning) declared his diſlike of ſuch Problems; but *Alexander* deriding the Queſtion, as ſlight and impertinent, my Son-in-law *Phirmus* ſaid, Well, Sir, at preſent your Atoms will do me ſome ſervice; for if we muſt ſuppoſe that ſmall things muſt be the principles of greater; 'tis likely that the Egg was before the Bird; for that amongſt ſenſible things is very ſimple, and the Bird more mixt, and contains a greater variety of parts: 'Tis univerſally true, that a principle is before that whoſe principle it is; now the Seed is a principle, and the Egg is ſomewhat more than the Seed, and leſs than the Bird; for as a diſpoſition, a progreſs in goodneſs, is ſomething between a tractable Mind, and a habit of Virtue; ſo an Egg is as it were a progreſs of Nature tending from the Seed to a perfect Animal: And as in an Animal they ſay the Veins and Arterys are form'd firſt, upon the ſame account the Egg ſhould be before the Bird, as the thing containing before the thing contain'd: Thus, Art firſt makes rude, and ill ſhapen Figures, and afterward perfects every thing with its proper form; and 'twas for this method that the Statuary

tuary *Polycletis* ſaid, *Then our work is moſt difficult when the Clay is to be faſhioned into a Nail*; ſo 'tis probable that the matter not readily obeying the ſlow motions of contriving Nature, at firſt frames rude and indefinite Maſſes, as the Egg, and of theſe moulded anew, and joyn'd in better order, the Animal afterward is form'd: As the Canker is firſt, and then growing dry and cleaving lets forth a wing'd Animal, call'd Pſyche; ſo the Egg is firſt as it were the ſubject matter of the Generation; for 'tis certain that in every change, that out of which the thing changes, muſt be before the thing changing: Obſerve how Worms and Catterpillers are bred in Trees from the moiſture corrupted or concocted; now none can ſay but that the ingendring moiſture is naturally before all theſe; for (as *Plato* ſays) Matter is as a Mother or Nurſe in reſpect of the Bodys that are form'd, and that we call the matter, out of which any thing that is, is made: And with a ſmile continued he, I ſpeak to thoſe that are acquainted with the Myſtical and Sacred Diſcourſe of *Orpheus*, who not only affirms the Egg to be before the Bird, but makes it the firſt Being in the whole World: The other parts, becauſe deep myſterys we ſhall now paſs by, but let us look upon the various kinds of Animals, and we ſhall find almoſt every one beginning from an Egg, Fowls and Fiſhes, Land Animals, as Lizards; Amphibious as Crocodiles; ſome with two Legs, as a Cock; ſome without any, as a Snake; and ſome with many, as a Locuſt.

And

And therefore in the ſolemn Feaſt of *Bacchus* 'tis very well done to dedicate an Egg, as the Emblem of that which begets, and contains every thing in it ſelf.

To this Diſcourſe of *Hermus*, *Senecio* reply'd, Sir, your laſt Similitude contradicts your firſt; and you have unwittingly opened the World, (as the proverb ſays the Door) againſt your ſelf; for the World was before all, being the moſt perfect; and 'tis rational that the perfect in Nature ſhould be before the imperfect; as the ſound before the maim'd, and the whole before the part; for 'tis abſurd that there ſhould be a part when there is nothing whoſe part it is; and therefore no body ſays the Seeds man, or Eggs Hen, but the Mans Seed, and Hens Egg; becauſe thoſe being after, and form'd in theſe, pay as it were a debt to Nature, by bringing forth another; for they are not in themſelves perfect, and therefore have a natural Appetite to produce ſuch a thing as that out of which they were firſt form'd, and therefore Seed is defin'd, a thing produc't that is to be perfected by another production: Now nothing can be perfected by, or wants that which as yet is not: Every body ſees that Eggs have the nature of a Concretion or Conſiſtence in ſome Animal or other, but want thoſe Organs, Veins, and Muſcles which Animals enjoy; and therefore no Story delivers, that ever any Egg was form'd immediately from Earth; and the Poets themſelves tell us, that the Egg, out of which came the *Tyndaridæ* fell down from Heaven; but even till

till this time the Earth produceth ſome Perfect, and Organiz'd Animals; as Mice in *Egypt*, and Snakes, Frogs, and Graſhoppers almoſt every where; ſome external and invigorating principle aſſiſting in the production: And in *Sicily*, where in the Servile War much Blood was ſhed, and many Carcaſes rotted on the ground, whole ſwarms of Locuſts were produc'd, and ſpoyl'd the Corn over the whole Iſle; ſuch ſpring from, and are nouriſht by the Earth, and Seed being formed in them, Pleaſure and Titillation provoke them to mix, upon which ſome lay Eggs, and ſome bring forth their young alive; and this evidently proves that Animals firſt ſprang from Earth, and afterward by copulation, after different ways propagated their ſeveral kinds. In ſhort, 'tis the ſame thing as if you ſaid, The Womb was before the Woman; for as the Womb is to the Egg, the Egg is to the Chick that is form'd in it; ſo that he that inquires how Birds ſhould be when there were no Eggs, might ask as well how Men and Women ſhould be before any Organs of Generation were formed: Parts generally have their ſubſiſtence together with the whole; particular powers follow particular members, and operations to thoſe powers, and effects to thoſe operations: Now the effect of the generative power is the Seed and Egg; ſo that theſe muſt be after the formation of the whole: Therefore conſider, as there can be no digeſtion of food before the Animal is formed, ſo there can be no Seed

nor

nor Egg; for thoſe, 'tis likely, are made by ſome digeſtion and alterations; nor can it be that before the Animal is the ſuperfluous parts of the Food of the Animal ſhould have a Being: Beſide, tho Seed may perhaps pretend to be a principle, the Egg cannot, for it doth not ſubſiſt firſt, nor hath it the nature of a whole, for 'tis imperfect; therefore we do not affirm that the Animal is produc't without a principle of its Being, but we call the principle that power which changes, mixes and tempers the matter, ſo that a living Creature is regularly produc't: but the Egg is an after-production, as the Blood or Milk of an Animal after the taking in, and digeſtion of the Food; for we never ſee an Egg form'd immediately of Mud, it is produc't in the Bodys of Animals alone, but a thouſand living Creatures riſe from it; what need of many inſtances? None ever found the Spawn or Egg of an Eel; yet if you empty a Pit, and take out all the Mud, as ſoon as other Water ſettles in it, Eels likewiſe are preſently produc't: Now that muſt exiſt firſt which hath no need of any other thing that it may exiſt, and that after, which cannot be without the concurrence of another thing: and of this priority is our preſent Diſcourſe: Beſides, Birds build Neſts before they lay their Eggs; and Women provide Cradles, Swadling Cloaths, and the like; yet who ſays that the Neſt is before the Egg, or the Swadling Cloaths before the Infant; for the Earth (as *Plato* ſays) doth not imitate a Woman, but a Woman, and ſo likewiſe all other

other Females, the Earth. Moreover 'tis probable that the firſt production out of the Earth, which was then vigorous, and perfect, was ſelf ſufficient, and entire, nor ſtood in need of thoſe Secondines, Membranes, and Veſſels, which now Nature forms to help the weakneſs, and ſupply the defects of Breeders.

Queſtion IV.

Whether or no Wreſtling is the oldeſt Exercise?

Soſicles of *Corone* having at the *Pythian* Games won the prize from all the Poets, gave us an Entertainment; and the time for Running, Cuffing, Wreſtling, and the like drawing on, there was a great talk of the Wreſtlers, for there were many, and very famous men came to try their skill. *Lyſimachus* one of the company, a Procurator of the *Amphyctions*, ſaid, he heard a Grammarian lately affirm, that Wreſtling was the moſt ancient Exerciſe of all, as even the very name witneſſed; for ſome modern things have the names of more ancient transfer'd to them, thus to tune a Pipe is call'd ἁρμόζειν, and to play on it, κρούειν, both theſe names being transferred to it from the Harp; thus all places of Exerciſe they call παλαίστρας, Wreſtling Schools, πάλη, Wreſtling being the oldeſt Exerciſe, and therefore denominating the newer ſorts. That, ſaid

ſaid I, is no good argument, for theſe παλαίστραι, Wreſtling Schools are call'd ſo ἀπὸ τῆς πάλης, not becauſe 'tis παλαιοτάτη, the moſt antient exerciſe, but becauſe 'tis the only ſort in which they uſe πηλὸς, Clay, Duſt, and Oyl; for in theſe παλαίστραι, *Paleſtra*, there is neither Racing nor Cuffing, but Wreſtling only, or παγκράτιον περὶ τὰς κυλίσεις, and this latter comprizes both Wreſtling and Cuffing: beſides, 'tis unlikely that Wreſtling, being more Artificial and Methodical than any other ſort of Exerciſe, ſhould likwiſe be the moſt ancient; for meer want of neceſſity putting us upon new inventions, produce ſimple and inartificial things firſt, and ſuch as have more of force in them, than ſlight and skill. This ended, ſays *Soſicles*, you ſpeak right, and I will confirm your Diſcourſe from the very name; for in my opinion, πάλη, Wreſtling, is deriv'd from παλεύειν, *i. e.* to throw down by ſlight and artifice: And *Philinus* ſaid, it ſeems to me to be deriv'd from παλαιστὴ, the Palm of the Hand, for Wreſtlers uſe that part moſt, as Cuffers do the πυγμὴ, Fiſt; and hence both theſe ſorts of Exerciſes have their proper names, the one πάλη, the other πυγμὴ. Beſides, ſince the Poets uſe the words παλύναι for κατασπάσαι and συμπάσαι, to ſprinkle; and this Action is moſt frequent amongſt Wreſtlers, this Exerciſe πάλη may receive its name from that word. But more, conſider that Racers ſtrive to be diſtant from one another; Cuffers by the Judges of the Field are not permitted to take hold, and none but Wreſtlers

lers come up cloſe breaſt to breaſt, and claſp one another round the Waſte, and moſt of their turnings, liftings, lockings bring them very cloſe, 'tis probable this Exerciſe is called πάλη from παλαίζειν, or πάλας γίνεσθαι, to come up cloſe, or to be near together.

Queſtion V.

Why in reckoning up different kinds of Exerciſe, Homer *puts Cuffing firſt, Wreſtling next, and Racing laſt?*

THis Diſcourſe being ended, and *Philinus* hum'd, *Lyſimachus* began again, What ſort of Exerciſe then ſhall we imagine to be firſt? Racing as at the *Olympian* Games; for here in the *Pythian*, as every Exerciſe comes on all the Contenders are brought in, the Boy Wreſtlers firſt, then the Men, and the ſame method is obſerv'd when the Cuffers and Fencers are to exerciſe, but there the boys perform all firſt, and then the men: But, ſays *Timon* interpoſing, pray conſider whether *Homer* hath not determin'd this matter, for in his Poems Cuffing is always put in the firſt place, Wreſtling next, and Racing laſt: At this *Crates* the *Theſſalian* ſurpriz'd, cry'd out, Good God, what things we skip over! But, pray Sir, if you remember any of his Verſes to that purpoſe, do us the favour to repeat them:

And *Timon* reply'd, That the Funeral Solemnities of *Patroclus* had this order, I think every one hath heard; but the Poet all along obſerving the ſame order, brings in *Achilles* ſpeaking to *Neſtor* thus,

With this reward I Neſtor *freely grace,*
Unfit for Cuffing, Wreſtling, or the Race:

And in his anſwer makes the old man impertinently brag,

I Cuffing conquer'd Oinop's *famous Son,*
With Anceus *wreſtled and the Garland won,*
And out-ran Iphiclus——

And again brings in *Ulyſſes* challenging the *Pheacians*

To Cuff, to Wreſtle, or to run the Race:

And *Alcinous* anſwer,

Neither in Cuffing, nor in Wreſtling ſtrong,
But we are ſwift of Foot:

So that he doth not careleſsly confound the order, and according to the preſent occaſion, now place one ſort firſt, and now another; but follows the then cuſtom and practice, and is conſtant in the ſame; and this was ſo as long as the ancient order was obſerv'd: To this Diſcourſe of my Brothers I ſubjoyn'd, that I liked what he ſaid, but could not ſee the

the reaſon of this order; and ſome of the company thinking it unlikely that Cuffing or Wreſtling ſhould be a more ancient exerciſe than Racing; they deſir'd me to ſearch farther into the matter, and thus I ſpake upon the ſudden, all theſe Exerciſes ſeem to me to be repreſentations of, and trainings to Feats of Arms, for after all, a man arm'd at all points is brought in to ſhew that that is the end at which all theſe exerciſes and trainings aim; and the priviledge granted to the Conquerors, *viz.* as they ride into the City to throw down ſome part of the Wall, hath this meaning; That Walls are but a ſmall advantage to that City which hath men able to fight, and overcome; and in *Sparta* thoſe that were victors in any of the στεφανίταις, Crown'd Games, had an honourable place in the Army, and were to fight near the Kings perſon: Of all other creatures a Horſe only can have a part in theſe Games, and win the Crown, for that alone is deſign'd by nature, or can be train'd to War, and prove aſſiſting in a Battel: If theſe things ſeem probable, let us conſider farther that 'tis the firſt work of a fighter to ſtrike his Enemy, and ward the others blows; the ſecond, when they come up cloſe, and lay hold of one another to trip and overturn him; and in this, they ſay, Our Countrey-men being better Wreſtlers, very much diſtreſs'd the *Spartans* at the Battel of *Leuctra*; and *Æſchilus* deſcribes a Warrier thus,

One ſtout, and skill'd to wreſtle in his Arms:

And *Sophocles* ſomewhere ſays of the *Trojans*,

They rid the Horſe, they could the Bow command,
And wreſtle with a rattling Shield in hand.

But 'tis the third and laſt, either when Conquer'd, to fly; or when Conquerours, to purſue: And therefore 'tis likely that Cuffing is ſet firſt, Wreſtling next, and Racing laſt; for the former bears the reſemblance of chargeing, or warding the blows, the ſecond of cloſe fighting, and repelling, and the third of flying a victorious, or purſuing a routed Enemy.

Queſtion VI.

Why Firr-trees, Pine-trees and the like, will not be grafted upon?

Soclarus entertaining us in his Gardens, round which the River *Chephiſſus* runs, ſhew'd us ſeveral Trees ſtrangely vary'd by the different Grafts upon their Stocks: We ſaw an Olive upon a Juniper, a Peach upon a Myrtle, Pear Grafts on an Oak, Apple upon a Plain,

a Mulberry on a Fig, and a great many ſuch like which were grown ſtrong enough to bear: Some joqu'd on *Soclarus* as nouriſhing ſtranger kinds of things than the Poets *Phinxes*, or *Chimeras*; but *Crato* ſet us to inquire why thoſe Stocks only that are of an Oily nature will not admit ſuch mixtures, for we never ſee a Pine, Fir, or Cypreſs bear a Graft of another kind: And *Philo* ſubjoyn'd, There is, *Crato*, a reaſon for this amongſt the Philoſophers, which the Gardners confirm and ſtrengthen; For they ſay, Oyl is very hurtful to all plants, and any plant dipt in it, like a Bee will ſoon dye: Now theſe Trees are of a Fat and Oily nature, inſomuch that they weep Pitch and Roſin, and if you cut them, Gore, as it were, appears preſently in the wound: Beſides, a Torch made of them ſends forth an Oily Smoke, and the brightneſs of the flame ſhews it to be fat; and upon this account theſe Trees are as great enemys to all other kinds of Grafts, as Oyl it ſelf: To this *Crato* added, that the Bark was a partial cauſe, for that being rare, and dry, could not afford either convenient room, or ſufficient nouriſhment to the Grafts; but when the Bark is moiſt, it quickly joyns with thoſe Grafts that are let into the body of the Tree: Then *Soclares* added, This too, ought to be conſider'd, that that which receives a Graft of another kind, ought to be eaſy to be chang'd, that the Graft may prevail, and make the Sap in the Stock fit, and natural to it ſelf: Thus we break up the Ground, and ſoften it, that be-

ing thus broken it may be more eaſily wrought upon, and apply'd to what we plant in it; for things that are hard and rigid cannot be ſo quickly wrought upon, nor ſo eaſily chang'd: Now thoſe Trees being of very light wood, do not mix well with the Grafts, becauſe they are very hard either to be changed, or overcome: But more, 'tis manifeſt, that the Stock which receives the Graft ſhould be inſtead of a Soil to it, and a Soil ſhould have a breeding faculty; and therefore we chooſe the moſt fruitful Stocks to graft on, as Women that are full of Milk when we would put out a Child to nurſe; but every body knows that the Firr, Cypreſs, and the like, are no great bearers; for as men very fat have few Children, (for the whole nouriſhment being imploy'd in the body, there remains no overplus to make Seed) ſo theſe Trees ſpending all their Sap in their own Stock, flouriſh indeed, and grow great, but as for Fruit, ſome bear none at all, ſome very little, and that too ſlowly ripens; therefore 'tis no wonder that they will not nouriſh anothers fruit, which are ſo very ſparing to their own.

Queſt.

Queſt. VII.

About the Fiſh call'd Remora or Echeneis?

Cheremonianus the *Trallian*, when we were at a very noble Fiſh dinner, pointing to a little, long, ſharp headed Fiſh, ſaid, the Echeneis (Ship-ſtopper) is like that, for he had often ſeen them as he ſail'd in the *Sicilian-Sea*, and wonder'd at its ſtrange force, for it ſtopt the Ship when under full Sail, till one of the Seamen perceiv'd it ſticking to the outſide of the Ship, and took it off; ſome laught at *Cheremonianus* for believing ſuch an incredible and unlikely ſtory: Others on this occaſion talkt very much of Antipathy's, and produc't a thouſand inſtances of ſuch ſtrange effects, *viz.* the ſight of a Ram quiets an inrag'd Elephant: A Viper lies ſtock ſtill if touch't with a Beechen leaf: A Wild-bull grows tame if bound with the twigs of a Fig-tree: And Amber draws all light things to it beſides Baſil, and ſuch as are dipt in Oyl; and the Loadſtone will not draw a piece of Iron that is rub'd with an Onion: Now all theſe as to matter of Fact are very evident, but 'tis hard, if not altogether impoſſible, to find the cauſe. Then ſaid I, This is a meer ſhift, and avoiding of the Queſtion, rather than a declaration of the Cauſe; but if we pleaſe to conſi-

der, we ſhall find a great many accidents that are only Conſequents of the effect to be unjuſtly eſteem'd the cauſes of it; as for inſtance, if we ſhould fancy, that by the bloſſoming of the Chaſt-tree, the fruit of the Vine is ripened; becauſe this is a common ſaying,

The Chaſt-tree bloſſoms, and the Grapes grow ripe;

or that the little protuberances in the Candle-ſnuff thicken the Air, and make it cloudy; or the hooktneſs of the Nails to be the cauſe, and not an accident conſequential to an Ulcer in the Lungs; therefore as thoſe things mention'd are but conſequents to the Effect, through proceeding from one and the ſame cauſe, ſo one and the ſame cauſe ſtops the Ship, and joyns the Echeneis to it; for the Ship continuing dry, nor yet made heavy by the moiſture ſoaking into the Wood, 'tis probable that it lightly glides o're, and as long as 'tis clean eaſily cuts the Waves; but when 'tis throughly ſoakt, when weeds, ouze, and filth ſticks upon its ſides, the ſtroke of the Ship is more obtuſe and weak, and the Water coming upon this clammy matter, doth not ſo eaſily part from it; and this is the reaſon why they uſually calk their Ships: Now 'tis likely that the Echeneis in this caſe ſticking upon the clammy matter, is not thought an accidental conſequent to this cauſe, but the very cauſe it ſelf.

Queſt.

Queſt. *VIII.*

Why they ſay thoſe Horſes call'd λυκοσπάδαι, *are very mettleſome?*

SOme ſay the Horſes call'd λυκοσπάδαι, receiv'd that name from the faſhion of their Bridles, λύκοι, that had pricles like the teeth on a Wolfs Jaw; for being firy and hard mouth'd, the riders uſed ſuch to tame them; but my Father who ſeldom ſpeaks but on good reaſon, and breeds excellent Horſes, ſaid, Thoſe that were ſet upon by Wolves, when Colts, if they eſcap'd, grew ſwift, and mettleſome, and were call'd λυκοσπάδαι: Many agreeing to what he ſaid, it began to be enquir'd why ſuch an accident as that ſhould make them more mettleſome, and fierce; and many of the company thought that from ſuch an aſſault, fear and not courage was produc'd; and that thence growing fearful and apt to ſtart at every thing, their motions became more quick and vigorous as they are in Wild-beaſts when intangled in a Net: But ſaid I, it ought to be conſidered whether the contrary be not more probable; for the Colts do not become more ſwift by eſcaping the aſſault of a Wild-beaſt, but they had never eſcap't unleſs they had been ſwift, and mettleſome before: As *Ulyſſes* was not made

wiſe

wiſe by eſcaping from the *Cyclops*, but being ſo before eſcap'd.

Queſtion IX.

Why the fleſh of Sheep bitten by Wolves is ſweeter than that of others, and the Wooll more apt to breed Worms?

AFter the former Diſcourſe, mention was made of thoſe Sheep that Wolves have bitten, for 'tis commonly ſaid of them, that their Fleſh is very ſweet, and their Wool breeds Worms: My Son-in-law *Patroclias* ſeem'd to be pretty happy in his reaſoning upon the firſt part; ſaying, That the beaſt by biting it did mollify the Fleſh; for Wolves Spirits are ſo hot and fiery, that they ſoften and digeſt the hardeſt Bones; and for the ſame reaſon things bitten by Wolves rot ſooner than others: But concerning the Wooll we could not agree, being not fully reſolv'd whether it breeds thoſe Worms, or only opens a paſſage for them, ſeparating the Fleſh by its fretting roughneſs, or proper warmth; and that this power proceeded from the Spirits of the biting Wolf, which alter even the very Hair of the Creature that it kills: And this ſome particular inſtances ſeem to confirm, for we know ſome Huntſmen and Cooks will kill a beaſt with one ſtroak, ſo that it never breaths

breaths after, whilſt others repeat their blows, and ſcarce do it with a great deal of trouble: But what is more ſtrange, ſome as they kill it infuſe ſuch a quality that the Fleſh rots preſently, and cannot be kept ſweet above a day; yet others that diſpatch it as ſoon find no ſuch alteration, but the Fleſh will keep ſweet a long while: And that by the manner of killing, a great alteration is made even in the Skins, Nails, and Hair of a Beaſt, *Homer* ſeems to witneſs when ſpeaking of a good Hide, he ſays,

An Oxes Hide that fell by violent blows;

For not thoſe that fall by a diſeaſe or old age, but by a violent death leave us tough, and ſtrong Hides; but thoſe that are bitten by Wild-beaſts, their Hoofs grow black, their Hair falls, their Skins putrify, and are good for nothing.

Queſtion X.

Whether the Antients who provided every one his Meſs, or we that ſet many to the ſame diſh, did beſt?

WHen I was chief Magiſtrate, moſt of my Suppers conſiſted of diſtinct Meſſes, where every particular Gueſt had his portion

portion of the Sacrifice allow'd him; ſome were wonderfully well pleas'd with this order, others blam'd it as unſociable, and ungentiel; and were of the opinion, that as ſoon as I was out of my Office the manner of Entertainments ought to be reformed; for ſays *Agias*, we invite one another not barely πίν & φαγεῖν, to eat and drink; but συμπίν & συμφαγεῖν, to eat and drink together. Now this Diviſion into Meſſes takes away all ſociety, makes many Suppers and many eaters, but not one, ἐσὶ συνδειπνῶ, Sups with another; but as at a Cooks Shop, each man takes his pound of Beef, and ſets it before himſelf, and falls on: And is it not the ſame thing to provide a different Cup, and different Table for every Gueſt (as the *Demophontidæ* treated *Oreſtes*) as now to ſet each man his loaf of Bread, and meſs of Meat, and feed him as 'twere out of his own proper Manger? Only 'tis true we are not (as thoſe that treated *Oreſtes* were) obliged to be ſilent, and not diſcourſe: Beſides, that all the Gueſts ſhould have a ſhare in every thing, we may draw an argument from hence, the ſame diſcourſe is common to us all, the ſame Song-ſtreſs ſings, and the ſame Muſician plays to all; the ſame cup is ſet in the midſt, not appropriated to any, 'tis a large Spring of good fellowſhip, and each man may take as much as his Appetite requires, not like this moſt unjuſt diſtribution of bread and meat, which prides it ſelf forſooth in being equal to all, tho unequal Stomachs; ſo to a man of a ſmall Appetite 'tis too much, to one of a greater too little.

And,

And, Sir, as he that adminiſters the very ſame doſe of Phyſick to all ſorts of Patients muſt be very ridiculous: So likewiſe muſt that Entertainer, who inviting a great many Gueſts that can neither eat nor drink alike, ſets before every one an equal meſs, and meaſures what is juſt and fit by an Arithmetical, not Geometrical proportion: When we go to a Shop to buy, we all uſe, 'tis true, one and the ſame publick meaſure; but to an Entertainment each man brings his own belly which is ſatisfied with a portion, not becauſe equal to that which others have, but becauſe ſufficient for it ſelf: Thoſe δαῖτας (Entertainments where every one had his ſingle meſs) *Homer* mentions amongſt Souldiers, and in the Camp; we ought not to bring into faſhion amongſt us; but rather imitate the good fellowſhip of the Ancients, who to ſhew what reverence they had for all kinds of Society's, not only honoured ὁμοβίους καὶ ὁμοσκήνους, thoſe that liv'd with them or under the ſame roof, but alſo ὁμοσπόνδους καὶ ὁμοτραπέζους, thoſe that drank out of the ſame Cup, or eat out of the ſame Diſh: Let's never mind *Homers* Entertainments, they were good for nothing but to ſtarve a man, and the makers of them Kings, more ſtingy, and obſervant than the *Italian* Cooks; inſomuch that in the midd'ſt of a Battel, whilſt they were at Handy blows with their Enemies, they could exactly reckon up how many Glaſſes each man drank at his Table; but thoſe that *Pindar* deſcribes are much better,

Where

Where Heroes mixt ſate round the noble Board,

becauſe they maintain'd ſociety and good fellowſhip; for the latter truly mixt and joyn'd friends, the former divided, and aſperſed them as perſons, tho ſeemingly very good Friends, who could not ſo much as eat with one another out of the ſame diſh: To this polite diſcourſe of *Agias* they urg'd me to reply: And I ſaid, *Agias*, 'tis true, hath reaſon to be troubled at this unuſual diſappointment, becauſe having ſo great a belly (for he was an excellent Trencher-man) he had no larger meſs than others: In a common Fiſh, 'tis true, as *Democritus* ſays, there are no Bones, but that very thing hath introduc'd μοῖραν ὑπὲρ εἱμαρμένην.

For 'tis equality, as the old woman in *Euripides* hath it,

That faſtens Towns to Towns, and Friends to Friends;

and Entertainments chiefly ſtand in need of this, the neceſſity is from nature, not cuſtom, new, lately introduc'd, or founded only on opinion; when the ſame diſh lies in common before all, the man that is ſlow and eats little, muſt be offended at the other that is too quick for him, as a ſlow Ship at the ſwift Sailer: Beſides, ſnatching, contention, ſhoving, and the like, are not in my mind neighbourly beginnings of mirth and jollity; but

but abſurd, doggiſh, and which often end in anger, or reproaches, not only againſt one another, but alſo againſt the Entertainer himſelf, or the Carvers of the Feaſt; but as long as μοῖρα ἡ κάρτος, Diviſion or Diſtribution, keep an equality in our Feaſts, nothing uncivil or diſorderly appear'd, and they call'd the Feaſts δαῖτας, Diſtributions, the Entertain'd δαιτυμένους, and the Carvers δαιτῆρας, Diſtributers, ἀπὸ τοῦ διαιρεῖν, from dividing and diſtributing to every man his proper meſs: The *Lacedemonians* had Officers call'd κρεωδαίτας, diſtributers of the Fleſh, no mean men, but the chief of the City, for *Lyſander* himſelf by King *Ageſilaus* was conſtituted one of the κρεωδαίτας, in *Aſia*; but when Luxury crept into our Feaſts Diſtributing was thrown out, for I ſuppoſe they had not leiſure to divide theſe numerous Tarts, Cheeſe-cakes, Pies, and other delicate varieties; but ſurpriz'd with the pleaſantneſs of the taſte, and tir'd with the variety, they left off cutting it into portions, and left all in common; and this is confirm'd from the preſent practice, for in our Religious or publick Feaſts, where the Food is ſimple and inartificial, each man hath his meſs aſſign'd him; ſo that he that endeavours to retrieve the Antient cuſtom, will likewiſe recover thrift, and almoſt loſt frugality again: But you object, where only property is, community is loſt: True indeed, where equality is not; for not the poſſeſſion of what is proper, and our own, but the taking away of anothers, and coveting that that is common is the cauſe of all injury,

and

and contention; which the νόμοι, Laws reſtraining, and confining within the bounds of proper, receive their name from their Office, being a power νέμων, diſtributing equal to every one in order to the common good: Thus every one is not to be honoured by the Entertainer with the Garland, or the chiefeſt place: Now if propriety in theſe things doth not in the leaſt hinder, but that things of greater moment, and the only conſiderable, as diſcourſe and civility may be ſtill common, let us leave off diſgracing τὰς μοίρας, Diſtributions, or κλήρους, the Lot, (as *Euripides* hath it) the Son of Fortune; which hath no reſpect either to Riches or Honour; but in its inconſiderate wheel now and then raiſeth up the humble and the poor, and makes him maſter of himſelf; and by accuſtoming the great and rich to endure, and not be offended at equality, pleaſingly inſtructs.

OF CURIOSITY; OR AN Overbuſy Inquiſitiveneſs INTO Things Impertinent.

By MAURICE WHEELER, *late of* Chriſt-Church, Oxon.

IF a dwelling Houſe, by reaſon of its ill ſituation or contrivance, be neither commodiouſly light and airy, or too much expos'd to ill weather, and unhealthy; 'tis moſt adviſable intirely to quit ſuch an habitation: unleſs, perhaps, through continuance of time, Neighbourhood of Friends, or any other endearing circumſtance, a man ſhould become much wedded to the place; in which

case, it may be possible, by the alteration of Windows, and new placing of Doors, and Stair-cases, either to remove, or lessen these inconveniences. By such like remedies, even whole Cities have been much amended, and improv'd both as to health and pleasantness; and 'tis said of the place of my Nativity particularly, that it lying open to the Western winds, and the beams of the declining Sun streaming over the top of *Parnassus*, was by *Charon* turn'd toward the East; but 'tis thought that *Empedocles* the Naturalist, secur'd that whole Region round about from the Pestilence, by closing up the rift of a certain Mountain, from whence a contagious Southerly damp breath'd forth upon the flat of that Country. And now since there are several noxious qualities, and distemper'd passions that lurk within the body too, which is the more immediate habitation of the Soul; and which like the dark, and tempestuous weather that is without, do cloud and disturb it: Therefore the like method which has been observ'd in curing the defects, and annoyances of an ill-contriv'd, and unhealthy dwelling, may be follow'd here, in rendring the body a more commodious, serviceable, and delightful mansion for the Soul. Wherein that it may enjoy its desir'd calmness, and serenity, it will conduce beyond all other expedients whatsoever; that those blind, tumultuous, and extravagant passions should be expell'd, or extinguish'd utterly: Or if that cannot be, yet that they be so far reduc'd, and moderated, and so pru

prudently apply'd, and accommodated to their proper objects; that the mischief, and disorder of 'em (at least) may be remov'd.

Among these may deservedly be accounted that sort of *Curiosity*, which by its studious prying into the evils of Mankind, seems to be a distemper of mind, that bewrays too manifest symptoms of envy, and ill-nature.

Why envious Wretch, with such a piercing ray,
Blind to thine own, dost others faults survey?

If the knowledge of ill can reward thy industrious search with so much delight and pleasure; turn the point of thy Curiosity upon thy self, and thine own affairs, and thou shalt within doors find matter enough for the most laborious inquiries,

Where home-bred ills as great and many be,
As Thames *full tides, or leaves o'th' royal Tree:*

So vast a heap of offences shalt thou find in thy own conversation, such variety of perturbations in thy Soul, and manifold failures in thy duty. To take a distinct, and orderly surve of all which, that of *Xenophon* will be a goc direction, who said, *That it was the manne discreet House-keepers to place their Wea War, Utensils for the Kitchin, instruments husbandry, and Furniture for Religious, an Services, each in several, and proper Rep* So every man that would make an exa ry into, and take a just account of

should first make a particular search into the several mischiefs that proceed from each Passion within him, whether it be Envy, or Jealousy, Covetousness, or Cowardice, or any other vitious inclination; and then distribute, and range them all (as it were) into distinct apartments.

This done, make thy reviews upon them with the most accurate inspection, and that nothing may divert thee from the severest scrutiny; obstruct every prospect that looks towards thy Neighbours Quarters, and close up all those avenues which may lead thee to any Forreign Curiosity; become an Eves-dropper to thine own House, listen to the whispers of thine own walls, and observe those secret arts of the Female Closet, the close Intrigues of the Parlour, and the treacherous practices of thy Servants, which thy own Windows will discover to thee. Here this inquisitive, and busy disposition may find an Imployment, that will be of use and advantage, and is neither ill-natur'd, nor impertinent; while every man shall call himself to this strict examination:

Where have I err'd? What have I said, or done?
What duty? When? And how, have I forgone?

But now, as the Poets feign concerning *Lamia*, that upon her going to Bed, she lays aside her Eyes among the attirements of her dressing Box, and is at home for the most part blind, and drousy too; and only puts on her Eyes when she goes abroad a gadding: so 'tis with

with moſt men, who through a kind of affected ignorance, and artificial blindneſs commonly blunder, and ſtumble at their own Threſhold, are the greateſt Strangers to their own perſonal defects, and of all other, leaſt familiarly acquainted with their own Domeſtick ills and follies; but when they look abroad, their ſight is ſharpen'd with all the watchful and laborious Curioſity imaginable, which ſerves as deforming ſpectacles to an evil Eye, that is already envenom'd by the malignity of a worſe nature.

And hence it is, that a Perſon of this buſy, meddleſome diſpoſition, is a greater Friend to them he hates, then to himſelf; for overlooking his own concerns, through his being ſo heedfully intent on thoſe of other men; he reproves, and expoſes their miſcarriages, admoniſhes them of the Errours, and Follies they ought to correct, and affrights them into greater Caution for the future; ſo that not only the careleſs, and unwary, but even the more ſober, and prudent Perſons, may gain no ſmall advantage from the impertinence, and ill nature of inquiſitive people.

It was a remarkable inſtance of the prudence of *Ulyſſes*, who going into the Regions of departed Souls, would not exchange ſo much as one word with his Mother there, till he had firſt obtain'd an anſwer from the Oracle, and diſpatch'd the buſineſs he came about; and then turning to her, he afforded ſome ſmall time for a few impertinent queſtions about the other Women upon the place; aſking which was

Tyro, and which the fair *Chloris*, and concerning the unfortunate *Epicasta*,

——— ——— —— *Why*
Noos'd to a lofty beam, she would suspended die?

But we through extream sloth and ignorance, being stupidly careless of our own affairs, must be idly spending our time and talk, either about our Neighbours Pedigree, how that such a one had a Tapster for his Grand-father, and that his Grand mother was a Laundress; or that another ows three or four hundred pounds, and is not able to pay the interest; nay, and such trivial stuff as this we busy our selves about, where such a mans Wife has been all this while; and what 'twas, that this and the other fellow have been talking of in a Corner. But the wise *Socrates* employ'd his Curiosity to better purpose, when he went about, inquiring by what excellent precepts *Pythagoras* obtain'd so great Authority among his followers; and *Aristippus* meeting *Ischomachus* at the *Olympick* Games, ask'd him what those notions were, with which *Socrates* had so powerfully charm'd the minds of his young Scholars; upon the slight information whereof, he was so passionately inflam'd with a desire of going to *Athens*, that he grew pale and lean, and almost languish'd till he came to drink at the Fountain itself, and had been acquainted with the Person of *Socrates*, and more fully learn'd that Philosophy of his, the design of which was to teach men how to discover their

their own ills, and apply proper remedies unto them. But to ſome ſort of men, their own life and actions would appear the moſt unpleaſing ſpectacle in the world, and therefore they fly from the light of their conſcience, and cannot bear the torture of one reflecting thought upon themſelves; for when the Soul being once defil'd with all manner of wickedneſs, is ſcar'd at its own hideous deformity; it endeavours to run from it ſelf, and ranging here and there, pampers its own malignity with malicious ſpeculations on the ills of others.

It is obſerv'd of the Hen, that loathing the plenty of meat that is caſt before her on a clean floor, ſhe will be ſcratching in a hole, or ſpurning the dung-hill, in ſearch of one ſingle muſty grain: So this over-buſy people neglecting ſuch obvious and common things, into which any man may inquire, and talk of without offence, cannot be ſatisfy'd, unleſs they rake into the private, and conceal'd evils of every Family in the Neighbourhood. It was ſmartly ſaid by the *Ægyptian*, who being ask'd, what 'twas he carried ſo cloſely? Reply'd; *It was therefore cover'd, that it might be ſecret:* Which anſwer will ſerve to check the Curioſity of thoſe impertinent men, who will be always peeping into the privacies of others; for aſſuredly, *there's nothing uſually more conceal'd, then what is too foul to be ſeen, nor would it be kept ſo cloſe, were it either fit or ſafe it ſhould be known.* Without knocking at the door, 'tis great rudeneſs to enter into anothers houſe, and therefore in former times were Rappers

fitted to the Gates, that by the noiſe thereof, notice might be given to the Family; for the ſame purpoſe are Porters appointed now, leſt a ſtranger coming in unawares, the Miſtreſs, or Daughter of the Family might be ſurpriz'd buſy, or undreſs'd, or a Servant be ſeen under Correction, or the Maids be overheard in the heat of their Scolding: but a Perſon of this prying, buſy temper, who would diſdain the being invited to a ſober, and well-govern'd Houſe, will yet even forcibly intrude himſelf as a ſpy into the indecencies of private Families, and thoſe very things which Locks, Bolts, and Doors were intended to ſecure from common view, he pry's into, for no other end, but to diſcover to all the world. *Ariſto* ſaid, that thoſe winds were the moſt troubleſome, which blew up ones Garments, and expos'd ones nakedneſs; but theſe inquiſitive people deprive us of all the ſhelter or ſecurity of Walls and Doors, and like the wanton air, which pervades the Veil, and ſteals through the cloſeſt guards of Virgin-modeſty; they inſinuate into thoſe divertiſements which are hidden in the retirements of the night, and ſtrip men even to their very skin. So that as 'tis merrily ſaid by the *Comedian* concerning *Cleon*, that his Body was in one Country, and his Soul in another; the Hands, and Feet, Eyes, and Thoughts of Inquiſitive Perſons are ſtragling about in many places at once: neither the Manſions of the Great; not the Cottages of the Poor; nor the privy Chambers of Princes; nor the receſſes of the nuptial Alcove,

cove, can eſcape the ſearch of their Curioſity; they are familiar to the affairs of Strangers, and will be prying into the darkeſt myſteries of State, although it be to the manifeſt peril of their being ruin'd by it. For as to him that will be curiouſly examining the virtues of Medicinal Herbs, the unwary taſt of a venemous plant, conveys a deleterious impreſſion upon the Brain, before its noxious quality can be diſcern'd by the Palate: So they that boldly pry into the ills of great Perſons, uſually meet with their own deſtruction, ſooner then they can diſcover the dangerous ſecret they enquire after. And ſo it happens, that when the raſhly curious Eye, not contented to expatiate in the free and boundleſs region of reflected light, will be gazing at the imperial ſeat of brightneſs: it becomes a Sacrifice to the burning Rays, and ſtreight ſinks down in penal darkneſs.

It was therefore well ſaid by *Philippides* the Comedian, who being ask'd by King *Lyſimachus* what he deſir'd might be imparted to him; reply'd, *Any thing but a ſecret.* And indeed thoſe things in the Courts of Princes, that are moſt pleaſant in themſelves, and moſt delightful to be known; ſuch as Balls, Magnificent Entertainments, and all the ſhews of Pomp, and Greatneſs, are expos'd to common view, nor do they ever hide thoſe divertiſements, and injoyments, which are the attendants of a proſperous eſtate: but in what caſes ſoever they ſeem reſerv'd, as when they are conceiving ſome high diſpleaſure, or contriving

triving the methods of a revenge, or raging under a fit of jealouſy, or ſuſpicious of the diſloyal practices of their Children, or dubious concerning the treachery of a Favourite; come not near, nor intermeddle, for every thing is of a dreadful aſpect, and of very dangerous acceſs, that is thus conceal'd. Fly from ſo black a Cloud, whoſe darkneſs condenſes into a Tempeſt; and it will be time enough, when its fury breaks forth with Flaſh and Thunder, for thee to obſerve upon whoſe head the miſchief falls.

But to avoid the danger of this Curioſity, divert thy thoughts to more ſafe and delightful enquiries; ſurvey the wonders of nature in the Heavens, Earth, the Sea, and Air; in which thou haſt a copious choice of materials for the more ſublime, as well as the more eaſy and obvious contemplations. If thy more piercing wit aſpires to the nobleſt enquiries, conſider the greater Luminary in its diurnal motion, in what part of Heaven its morning beams are kindled, and where thoſe Chambers of the night are plac'd, which entertain its declining luſtre. View the Moon in all her changes, the juſt repreſentation of humane viciſſitudes; and learn the cauſes that deſtroy, and then reſtore her brightneſs.

How from an infant ſpark ſprung out of night,
She ſwells into a perfect Globe of light;
And ſoon, her beauties thus repaired, die
Waſting into their firſt Obſcurity.

Theſe

Theſe are indeed the great ſecrets of nature, whoſe depth may perhaps amaze and diſcourage thy enquiries; ſearch therefore into things more obvious, why the fruits of Plants are ſhap'd into ſuch variety of Figures? Why ſome are cloath'd with the verdure of a perennial ſpring, and others which ſometime were no leſs freſh and fair, like haſty ſpend-thrifts, laviſh away the bounties of Heaven in one Summers Gayety, and ſtand naked to the ſucceeding Froſts. But ſuch harmleſs ſpeculations will perchance affect thee little, and it may be thou haſt that malignity in thy temper, which like venemous Beaſts that cannot live out of ſtink, and putrefaction, muſt be ever preying upon the follies and miſeries of Mankind. Peruſe therefore the Hiſtories of the world, wherein thou ſhalt find ſuch vaſt heaps of Wickedneſs and Miſchief, made up of the downfals, and ſudden deaths of great Men, the Rapes, and defilements of Women, the Treacheries of Servants, the falſeneſs of Friends, the arts of Poyſoning, the fatal effects of Envy, and Jealouſy, the ruine of Families, dethroning of Princes, with many other ſuch direful occurrences, as may not only delight and ſatisfy, but even cloy and nauſeate thy ill-natur'd curioſity.

But neither (as it appears) are ſuch antiquated evils any agreeable entertainment to People of this perverſe diſpoſition; they hearken moſt to modern Tragedies, and ſuch doleful accidents as may be grateful as well for the novelty, as the horrour of the relation. All plea-

pleaſant and chearful converſe is irkſome to 'em; ſo that if they happen into a company that are talking of Weddings, the Solemnities of Sacred Rites, or Pompous Proceſſions; they make as though they heard not, or to divert, and ſhorten the diſcourſe, will pretend they knew as much before; yet if any one ſhould relate how ſuch a Wench had a Child before the time, or that a Fellow was caught with another mans Wife, or that certain People were at Law with each other, or that there was an unhappy difference between near relations; he no longer ſits unconcern'd, or minds other things, but

With ears prick'd up, he liſtens; what, *and* when,
And how *he aſks*; *pray ſay, let's hear't again.*

And indeed that proverbial ſaying, *Ill news goes quick and far*, was occaſion'd chiefly by theſe buſy ill-natur'd men, who very unwillingly hear, or talk of any thing elſe. For their ears, like cupping-glaſſes that attract the moſt noxious humours in the Body, are ever ſucking in the moſt ſpiteful, and malicious reports; and as in ſome Cities there are certain Ominous Gates, through which, nothing paſſes but Scavingers Carts, or the ſleads of Malefactors: So nothing goes in at their Ears, or out of their Mouths, but obſcene, tragical, and horrid relations.

How-

Howling, and Woe, as in a Jail, or Hell;
Always infeſt the places where they dwell.

This noiſe is to them like the *Syren*'s Song, and the ſweeteſt melody, the moſt pleaſant hearing in the world.

Now this Curioſity being an affectation of knowledge in things conceal'd, muſt needs proceed from a great degree of *Spight*, and *Envy*; for men do not uſually hide, but ambitiouſly proclaim whatever is for their honour or intereſt to be known; and therefore to pry into what is induſtriouſly cover'd, can be for no other purpoſe; then that ſecret delight curious perſons injoy in the diſcovery of other mens ills, which is *Spight*; and the relief they gather thence, to eaſe themſelves under their tormenting reſentments at anothers Proſperity, which is *Envy*; both which ſpring from that Savage, and Brutal diſpoſition, which we call *Ill-nature*. But how ungrateful it is to mankind to have their Evils inquir'd into, appears from hence; that ſome have choſen rather to die, then diſcloſe a ſecret diſeaſe to their Phyſician. Suppoſe then that *Needham*, or *Lower*, or the immortal *Willis*, when he was upon earth, ſhould have gone about from houſe to houſe, inquiring whether any there had a *Fiſtula in Ano*, or a *Cancer in Utero* to be cur'd: although ſuch a Curioſity as this might in them ſeem much more tolerable, from the Charity of their Deſign, and the benefit intended by their Art; yet who would

would not rebuke the ſawcy officiouſneſs of that Quack, who ſhould unſent for, thus impudently pry into thoſe privy Diſtempers, which the modeſty, or perhaps the guilt of the Patient could bluſh, or abhor to diſcover, though it were for the ſake of a Cure. But thoſe that are of this curious and buſy humour, cannot forbear ſearching into theſe, and other ills too that are of a more ſecret nature; and which makes the practice the more exceedingly odious and deteſtable, the intent is not to remedy, but expoſe them to the world. It is not ill-taken, if the Searchers, and Officers of the Cuſtoms do inſpect Goods openly imported; but only, when with a deſign of being vexatious and troubleſome, they rip up the unſuſpected packets of private Paſſengers; and yet even this they are by Law authorized to do, and it is ſometimes to their loſs if they do it not: but curious and meddleſome people will be ever inquiring into other mens affairs, without leave or commiſſion, though it be to the great neglect and damage of their own.

It is farther obſervable concerning this ſort of men, how averſe they are to living long in the Country, as being not able to endure the quiet, and calm of a retired ſolitude: but if by chance they take a ſhort ramble to their Country Houſe, the main of their buſineſs there is more to inquire into their Neighbours concerns then their own; that they may know how other mens fruit-trees are blaſted, the number of Cattel they have loſt, and what a ſcanty Harveſt they are like to have, and how well

well their Cider keeps; with which impertinent remarks having fill'd their giddy brains, the worm wags, and away they muſt to the Town again. Now a true-bred Ruſtick, if he by chance meet with any news from the City, he preſently turns his head another way, and in his blunt language thus reflects upon the impertinence of it;

One can't at quiet eat; nor plough ones lond;
Zo much us countrey-voke they bear in hond,
With Tales; which idle Raſcals blow about,
How Kings (and well, what then?) vall in
(and out.

But the buſy Cit hates the Country, as a dull, unfaſhionable thing, and void of miſchief; and therefore keeps himſelf to the Town, that he may be among the crowds that throng the Courts, Exchange, and Wharfs, and pick up all the idle ſtories that are dropt in the *Coffee-houſe*. Here he goes about pumping, *What news d'ye hear?* Were not you upon the Exchange to day Sir? *The City's in a very ticklish poſture, what d'ye think on't? in two or three hours time we may be all together by the ears.* If he's riding Poſt, he will light off his Horſe, and ev'n hug, and kiſs a fellow that has a ſtory to tell him; and ſtay never ſo long, till he hears it out; but if any one upon demand, ſhall anſwer *No News!* He replies, as in a paſſion, *What* (ſays he) *have you been neither at the Exchange or Coffee-houſe to day? Have you not been towards the Court lately? Have you not heard*

any

any thing from those Gentlemen that newly came out of France? It was (methinks) a good piece of Policy among the *Locrians*, that if any Person coming from abroad, should but once ask concerning News, he was presently fin'd for his Curiosity; for as Cooks, and Fish-mongers wish for plenty in the Commodities they trade with: so are inquisitive people that deal much in News, ever longing for innovations, alterations, variety of action, or any thing that is mischievous, and unlucky; that they may find store of Game for their restless ill-nature to hunt and prey upon. *Charondas* also did well in prohibiting by a Law, that none should be brought upon the Stage to be expos'd, unless it were for Adultery, or this malignant sort of Curiosity: and indeed there is a near affinity between these two Vices, for Adultery is nothing else but the Curiosity of discovering another mans secret pleasures, and the itch of knowing what is hidden; and Curiosity is (as it were) a rape and violence committed upon other peoples privacies.

And now as the accumulation of notions in the head usually begets multiplicity of words; for which reason, *Pythagoras* thought fit to check the too early loquacity of his Scholars, by imposing on them five years silence from their first admission: so the same Curiosity that is thus inquisitive to know, is no less intemperate in talking too, and must needs be as ill-spoken, as 'tis ill-natur'd. And hence it is, that Curiosity does not only become a restraint to the vices, and follies of others, but is a dis-

diſappointment alſo to it ſelf; for all Mankind is exceeding ſhy of inquiſitive Perſons, no ſerious buſineſs is conſulted of, where they are; and if they chance to ſurprize men in the negotiation of any affair, 'tis preſently laid aſide as carefully, as the Houſe-wife locks up her Fiſh from the Cat, nor (if it be poſſible to avoid it) is any thing of moment ſaid, or done in their company; but whatever is freely permitted to any other people to ſee, hear, or talk of, is kept as a great ſecret from Perſons of this buſy, impertinent Diſpoſition; and there is no man but would commit his Letters, Papers and Writings to the care of a Servant, or a Stranger, rather then to an Acquaintance, or Relation of this buſy and blabbing humour.

By the great Command which *Bellerophon* had over his Curioſity, he reſiſted the ſollicitations of a luſtful Woman; and (though it were to the hazard of his life,) abſtain'd from opening the Letters, wherein he was deſign'd to be the Meſſenger of his own deſtruction. For Curioſity, and Adultery, as was intimated before) are both Vices of Incontinence; only they are aggravated by a peculiar degree of madneſs, and folly, beyond what is found in moſt other Vices of this nature. And can there any thing be more ſottiſh, then for a man to paſs by the doors of ſo many common Proſtitutes that are ready to ſeize him in the Streets; and to beleaguer a Nunnery, or attempt a breach upon the Lodgings of ſome coy and recluſe Female, that is far more coſtly,

and perhaps far leſs comely too, then a Hackney, Triobolar Strumpet. But ſuch is plainly the phrenſy of curious Perſons, who deſpiſing all thoſe things that are of eaſy acceſs, and unenvied injoyment, ſuch as are the divertiſements of the Theatre, the converſation of the Ingenious, and the diſcourſes of the Learned: muſt be breaking open other mens Letters, liſtening at their Neighbours doors, peeping in at their Windows, or whiſpering with their Servants; a practice, which (as it deſerves) is commonly dangerous, but ever extreamly baſe, and ignominious.

Now to diſſwade inquiſitive perſons (as much as poſſible) from this ſneaking, and moſt deſpicable humor, it would contribute much, if they would but recollect, and review all their paſt obſervations; for as *Simonides* uſing at certain times to open two Cheſts he kept by him, found that wherein he put rewards, ever full; and the other appointed for thanks, always empty: ſo if inquiſitive people did but now and then look into their bag of News, they would certainly be aſham'd of that vain, and fooliſh Curioſity, which with ſo much hazard and trouble to themſelves, had been gathering together ſuch a confus'd heap of worthleſs, and loathſom traſh. If a man in reading over the writings of the Antients, ſhould rake together all the droſs he could meet with; and collect into one volume all the unfinish'd ſcraps of verſe in *Homer*, the incongruous expreſſions in the Tragedians, or thoſe obſcenities of ſmutty *Archilochus*, for which

which he was ſcorn'd, and pointed at: would not ſuch a filthy Scavinger of Books well deſerve that curſe of the Tragedian?

Pox on your Taſt! Muſt you like lice and fleas,
Be alwaies fed with ſcabs and naſtineſs.

But without this imprecation, the practice it ſelf becomes its own puniſhment, in the diſhoneſt, and unprofitable drudgery of amaſſing together ſuch a noyſom heap of other mens vices and follies; a treaſure much reſembling the City *Poneropolis*, ſo call'd by King *Philip*, after he had peopl'd it with a crew of Rogues and Vagabonds. For curious people do ſo load their dirty brains with the Ribauldry, and Soleciſms of other Mens Writings, as well as the defects and blemiſhes of their lives; that there is not the leaſt room left in their heads for one witty, graceful, or ingenious thought.

There are a ſort of people at *Rome*, who being unaffected with any thing that is beautiful and pretty, either in the works of Art or Nature: deſpiſe the moſt curious pieces in Painting or Sculpture, and the faireſt Boys and Girls that are there expos'd to Sale, as not worth their Mony: Therefore they much frequent the *Monſter-market*, looking after people of diſtorted limbs, and præter-natural ſhapes, and for Beaſts of the breed of *Africk*,

Where kinds of unlike form oft blinded be
Into one hideous deformity.

All which are ſights ſo loathſom, as they themſelves would abhor, were they compell'd often to behold them. And if they who curiouſly inquire into thoſe vicious deformities, and unlucky accidents that may be obſerv'd in the lives of other men, would only bind themſelves to a frequent recollection of what they had ſeen and heard; there would be found very little delight or advantage in ſuch ungrateful & melancholy reflections.

Now ſince it is from the uſe and cuſtom of intermedling in the Affairs of other men, that this perverſe practice grows up into ſuch a vitious habit: therefore the beſt expedient for the remedy thereof is, that beginning (as it were) at a diſtance, and with ſuch things as do leſs excite the itch of our Curioſity; we gradually bring our ſelves to an utter deſuetude of enquiring into, or being concerned at any of thoſe things that do not pertain unto us. Therefore let men firſt make tryal of themſelves, in ſmaller, and eſs conſiderable matters; as for the purpoſe, why ſhould it be thought ſuch a ſevere piece of ſelf-denyal, for any man, as he paſſes by, to forbear reading the inſcriptions that are upon a Monument, or Grave-ſtone, or the letters that are drawn on Walls and Signpoſts? If it were but conſidered that there's nothing more, either for delight or benefit,

to

to be learn'd thereby, but that certain people had a deſire to preſerve the Memory of their Friends and Relations, by engraving their Names on Braſs or Marble; or that ſome impudent Quack, or rooking Tradeſman wants Mony, and knows no other way to draw Men to their Shop or Lodgings, but by decoying Billets, and the invitation of a Show-board. The taking notice of which, and ſuch like things, although it may ſeem for the preſent harmleſs; yet there is really a ſecret miſchief wrought by it; while men ſuffering their minds to rove ſo inconſiderately at every thing they ſee, are inur'd to a fooliſh Curioſity in buſying themſelves about things impertinent. For as skilful Huntſmen do not permit their Beagles to *fling, or change*; but lead them forth in *couples*, that their Noſes may be kept ſharp for their proper Game,

Be it the Stag lodg'd in the woody ſhade,
Or Fox in borrow'd den by Badger made.

So ought Perſons of an inquiſitive temper to reſtrain the wanton excurſions of their Curioſity, and confine it to obſervations of Prudence and Sobriety. Thus the Lyon and Eagle, which walk with their Claws ſheath'd, to keep them always pointed for their Prey; are an example of that diſcretion, which Curious Perſons ſhould imitate; by carefully preſerving thoſe noble faculties of Wit and Underſtanding, which were made for uſeful, and excellent enquiries, from being

dull'd, and debauch'd with low, and ſottiſh ſpeculations.

The ſecond remedy of this Curioſity is, that we accuſtom our ſelves in paſſing by, not to peep in at other Mens Doors or Windows; for in this caſe the Hand and Eye are much alike guilty; and *Xenocrates* ſaid, *One may as well go, as look into another Mans Houſe*; becauſe the Eye may reach what the hand cannot; and wander, where the foot does not come. And beſides, that 'tis neither gentiel, nor civil thus to gaze about; a well-bred Perſon will commonly diſcover very little that is either meet or delightful to look on: but foul Diſhes perhaps lying about the Floor, or Wenches in lazy, or immodeſt poſtures, and nothing that is decent, or in good order, but as one ſaid upon this occaſion,

For ought here's worth your ſeeing, Friend, you (may
Ev'n turn your prying look another way.

And yet laying aſide this conſideration of uncomely ſights, this very ſtaring and glancing of the Eyes to and fro, implies ſuch a levity of mind, and ſo great a defect in good manners, as muſt needs render the practice in itſelf very clowniſh and contemptible. When *Diogenes* obſerv'd *Dioxippus* a Victor in the *Olympick* Exerciſes, to wreath his Neck as he ſate in his Chariot, that he might take the better view of a fair Damſel that came to ſee the Sports; *Look* (ſays he) *what a worthy Gameſter*

Gameſter goes there, that even a Woman can turn him which ways ſhe liſts: but theſe buſy-brain'd people do ſo twiſt and turn themſelves to every frivolous Show, as if they had acquir'd a verticity in their heads, by their cuſtom of gazing at all things round about them. Now (methinks) 'tis by no means ſeemly, that the ſenſe, (which ought to behave itſelf as a Handmaid to the Soul, in doing its Errands faithfully, returning ſpeedily, and keeping at home with ſubmiſſive, and reſerved Modeſty;) ſhould be ſuffer'd like a wanton, and ungovernable Servant, to be gadding abroad from her Miſtreſs, and ſtraying about at her pleaſure. But this happens according to that of *Sophocles*,

As when untam'd, & hard-mouth'd Colts diſdain
Both laſh and ſpur, nor will abide the rein:

For ſo the ſenſes not exercis'd, and well manag'd, will at every turn break looſe into wild excurſions, and hurry reaſon along with them into the ſame extravagance.

It is ſaid of *Democritus*, that he voluntarily put out his Eyes by the reflection of a burning glaſs; that (as by the darkning of Windows, ſometimes done for the ſame purpoſe;) he might not by the allurements of ſenſe be called off from attending to his purely intellectual contemplations: which Story, although it be falſe, yet this at leaſt is true; that thoſe men who are moſt addicted to profound ſpeculations, do leaſt of all others converſe with

the impreſſions of ſenſe. And therefore to prevent that interruption, and diſturbance, which either noiſe, or impertinent viſits might be to their Philoſophical Enquiries, they plac'd their Studies at ſome diſtance from Cities, and choſe the night (thence called *Euphrone*) as the fitteſt ſeaſon for Meditation.

Farther, to forbear mixing with a crowd of Fellows that are quarrelling in the Market place; or to ſit ſtill, while the mad Rabble are rioting in the Streets, or at leaſt to get out of the hearing of it; will not be very difficult to any man that conſiders how little there is to be gained by intermedling with buſy and unquiet people; and how great the certain advantage is of bridling our curioſity, and bringing it under ſubjection to the commands of reaſon. And thus, when by this more eaſy Diſcipline, a man hath acquir'd ſome power over himſelf; exercites of greater difficulty are to be attempted: as for inſtance, to forbear the Theatre upon the tempting Fame of ſome new and much applauded Play; to reſiſt the importunity of a Friend that invites thee to a Ball, an entertainment at the Tavern, or a Conſort of Muſick; and not to be tranſported, if thou chance at a diſtance to hear the din at a Bull-baiting, or the noiſe of the Bear-Garden. For as *Socrates* adviſes well, that men ſhould abſtain from taſting thoſe meats and drinks, which by their exquiſite pleaſantneſs, tempt the palate to exceed the ſober meaſures of thirſt

thirſt and hunger: ſo are all thoſe oblectations of the Ear and Eye to be avoided, which are apt to intice men into impertinence, or extravagance. When *Araſpes* had commended the fair *Panthea* to *Cyrus*, as a beauty worth his admiration; he reply'd, for that very reaſon I will not ſee her, leſt if by thy perſuaſion I ſhould ſee her but once, ſhe her ſelf might perſuade me to ſee her often, and ſpend more time with her, then would be for the advantage of my own Affairs. So *Alexander* upon like conſideration, would not truſt his Eyes in the preſence of the beautiful Queen of *Perſia*; but kept himſelf out of the reach of her Charms, and treated only with her Aged Mother. But we alaſs, (that no opportunity may be loſt of doing our ſelves all the miſchief we can by our Curioſity;) cannot forbear prying into Sedans and Coaches, nor gazing at the Windows, nor peeping under the Belconies, where Women are; nay, muſt be ſtaring about from the houſe top to ſpy out all occaſions of our Ruine: and are all the while ſo ſottiſhly inconſiderate, as to apprehend no danger from giving ſuch a boundleſs Licenſe to our wandring Eyes. Now as in point of Juſtice and Honeſty, it conduces much to prevent our defrauding, and over-reaching of other men, if we now and then, and in ſmaller matters voluntarily abate ſomewhat of our ſtrict dues; and as tis a means to keep Men Chaſt and Continent towards all other Women, if they ſometimes forbear the lawful

ful enjoyment of their own Wives: ſo will theſe exceſſes of Curioſity be cur'd by the ſame reſtraints, if inſtead of enquiring into what concerns other men, we can prevail with our ſelves ſo far, as not to hear, or ſee all that is done in our own Houſes; nor to liſten to every thing that may be told us concerning our ſelves, or our private Affairs. *Oedipus* by his Curioſity fell into great miſchief, for being of a Parentage to himſelf unknown, and now at *Corinth*, where he was a Stranger; he went about asking Queſtions concerning himſelf, and lighting on *Laius*, he ſlew him, and then by the Marriage of the Queen, who was his own Mother, he obtained the Government. Not contented with the thoughts of being thus happy, he muſt needs once more (againſt all the perſuaſions of his Wife) be enquiring concerning himſelf; when meeting with an old man that was privy to the whole contrivance, he preſſed him earneſtly to reveal the ſecret: and beginning now to ſuſpect the worſt, the old man cried out

Alaſs! So ſad a tale to tell, I dread;

But he burning with impatience of knowing all, replies,

And I to hear't, but yet it muſt be ſaid.

Thus

Thus odly mixt with pain and pleaſure is this reſtleſs itch of Curioſity, that like a healing wound, it will hazard the loſs of blood, rather, then want the ſeeming eaſe of being rubb'd and ſcratch'd. But ſuch as either by good Nature, or good Diſcipline are free from this Diſeaſe, and have experienc'd the unvaluable felicity of a calm and undiſturbed Spirit, will rather rejoyce in being ignorant, then deſire to be informed of the Wickedneſs, and the Miſeries that are in the World, and can ſit down well ſatisfied in this Opinion,

What Vice and Miſchiefs Mankind overflow,
'Tis Wiſdom to forget, or not to know.

Wherefore as a farther help to check the impatience of our Curioſity, it will contribute much to practiſe ſuch Acts of Abſtinence as theſe; If a Letter be brought thee, lay it aſide for ſome time before thou read it, and not (as many do) eagerly fall upon the Seal with Tooth and Nail, as ſoon as ever it comes to thy hands, as if 'twere ſcarce poſſible to open it with ſufficient ſpeed; when a Meſſenger returns, do not haſtily riſe up, and run towards him, as if thou couldſt not hear what he had to ſay, time enough; and if any one makes an offer to tell thee ſomething that is new, ſay, thou hadſt rather it were good and uſeful.

When at a publick diſſertation I ſometime made at *Rome*, *Ruſticus* (who afterwards periſh'd

periſh'd by the meer Envy of *Domitian*) was one of my Auditors; a Meſſenger comes ſuddenly in with an expreſs from *Cæſar*: upon which, when I offer'd to be ſilent, till he had perus'd the paper, he deſir'd me to proceed, nor would ſo much as look into it, till the diſcourſe was ended, and the Audience diſmiſs'd; all that were preſent much admiring the gravity of the man. In great Perſons, whoſe power encourages them to greater licentiouſneſs, this vitious Curioſity is hardly curable; for when it is arriv'd in them to the conſiſtence of an inveterate habit, they will never undergo thoſe previous reſtraints upon their outward actions, which are neceſſary to deſtroy the evil habit within them: For ſuch as are thus inur'd, will be breaking up other mens Letters, intruding upon the privacies of their Friends, making bold enquiries into the unfathomable myſteries of Religion, profaning Sacred Places, and Holy Offices, by their coming where, and doing what they ought not, and in a word, prying into the moſt ſecret Acts and diſcourſes of Princes; all, or any of which odious practices, it will be hard for any one after long cuſtom to forbear, but eſpecially for great Perſons: And indeed Princes themſelves, who are concerned to have as particular knowledge of all things as they can, and to whom 'tis in ſome ſort neceſſary for the ends of Government to maintain Spies, and Intelligencers about them: yet they are uſually hated for nothing more, then their retaining this lewd ſort of people in quality

quality of *Eves-droppers* of State, and publick Informers. The firſt that employ'd this kind of Officers, was *Darius* in his younger years, when he could not confide in himſelf, nor durſt truſt any one elſe; and the *Sycilian* Tyrants afterwards planted them in *Syracuſe*, but upon a revolution that happened there; the people firſt fell upon theſe Informers, and deſtroyed them without mercy. Of near affinity with theſe, are *Calumniators*, which from a particular occaſion imported in the word, were called *Sycophants*, or *Fig-blabbers*; becauſe upon the prohibited exportation of that Fruit, they became Informers againſt thoſe that brake this order. Much the like ſort of people were thoſe at *Athens*, where a dearth of Grain happening, and the Corn-ſellers being commanded to bring out their Stores for publick Sale; thoſe that went about liſtening at the Mills, and prying into Granaries, that they might find matter of Information againſt Offenders, were thence called *Aliterians*, or if you pleaſe, *Mill-clackers*. Now the Profeſſion of theſe Fellows, as vile and baſe as it may be accounted; yet the end thereof being only to diſcover deliberate offences, and ſuch violations of good order, as were miſchievous to Society, it is for that reaſon by far leſs odious then the ill-natur'd practice of thoſe inquiſitive, and buſy Perſons, who out of malicious wantonneſs expoſe men to open ſhame for unavoidable ills, and involuntary lapſes. Which conſideration ſuper-added

to

to the rest that has been said, is enough to render this sort of malignant Curiosity extreamly execrable, and to be highly abhorr'd, and most carefully avoided by every man; who would desire for meer Reputations sake, not to be rank'd among that profligate Crew of Villains, which are look'd upon as the most detestable of all Mankind.

MVSEVM
BRITAN
NICVM

FINIS.